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The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME VIII. NEW-YORK, THURSDAY, JAN. 24, 1856. NUMBER 373.

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—REV. GEORGE B. CHEEVER, D.D., (C.,) REV. HENRY WARD BEECHER, (✳,) and MRS. HARRIET BEECHER STOWE, (H. B. S.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

Our Special Contributors.

THE OPPRESSION OF THE POOR.

WE shall speak to our readers on this subject *textiwise*, and shall appeal to many passages of God's Word for illustration. The treatment of the poor and the oppressed is the thing that God looks at in a nation; and history as well as God's Word shows that it is the thing by which, more than any other, the fate of nations is determined. The text we assume for illustration is that very striking one in the book of Proverbs, 29: 14: *The king that faithfully judgeth the poor, his throne shall be established for ever.*

A great governmental principle is here enunciated, and being so intimately connected with the prosperity and perpetuity of nations, it might have been expected to attract the notice, not only of kings and rulers, but of political economists, whereas it has been treated with most absolute neglect. At the beginnings of kingdoms, states, and national policies, had this principle been set in the ruling place where God has placed it, uninterrupted and eternal prosperity would have resulted. At a much later period, when the habits of nations, like those of individuals, become fixed, and pauperism becomes an integral element of the national existence, the Ethiopian may change his skin and the leopard his spots, sooner than its great depths can be sounded, or its evils cured. It becomes, after long neglect and growth, a frightful compound of vice and misery, a festering heap of the materials of ignorance, anarchy, immorality, wretchedness, and revolution. It is a circulation of elements in the lower regions of society as bad, in a moral and political view, as it would be in a physical and sanitary, if the contents of the sewerage of a whole city, instead of emptying into the sea, were returned by iron arteries, to be absorbed in the cellars and diffused in the ventilation of our houses.

The subject in the text is the prosperity of a nation by its care of the poor; or, in another shape, the evils of pauperism, and the only mode of their prevention, management, or cure. We shall, first, historically illustrate the text from the Word of God; second, show what provision is appointed in that Word; third, some of the causes of pauperism, as developed there; and, fourth, in what way, at what time, and with what concomitants the Gospel is to be applied as the only remedy.

The state of a nation where the poor are justly judged and provided for, we need hardly say, is a state of freedom. Liberty is dear to that nation, and all the people enjoy it as their birthright, and it is the care of their government to secure them in it. In the Word of God the oppressed and the poor are classed *together*, and all the world over oppression is a great cause of *poverty*. Slavery itself, the intensest form of oppression, is the poverty of many for the riches of a few; but that kingdom is best governed and happiest where the many, and not the few, enjoy the freedom and the privileges of society, and enjoy them in as perfect an equality as the different degrees of virtue and ability will permit. Nor, although it is not said in the text that a nation that oppresses its poor, or does not faithfully judge them, shall not at any time prosper, but, on the contrary, in the Word of God it is admitted that for a season, even by means of oppression, there may be great apparent power, luxury, and riches, yet God demonstrates to us that the end thereof is death, and that such a nation is on the high road to perdition.

And the first and most striking example in all the world is given us in the history of his own people, the nation of the Jews. "Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this, whose people are waxen rich by unrighteousness? They judge not the cause of the fatherless, yet they prosper, and the right of the needy do they not judge. Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin. *Because ye trust in oppression and perverseness, this iniquity shall be your ruin.* Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn aside the needy from judgment, and to take away the right of the poor of my people. But if ye loose the bands of wickedness' undo the heavy burden, let the oppressed go free, and break every yoke; if ye deal your bread to the hungry, bring the poor to thy house that are cast out, cover the naked, draw out thy soul to the hungry, and satisfy the afflicted soul, then the Lord shall guide thee continually, and satisfy thy soul, and make thy very darkness as the noonday. If ye thoroughly amend your ways and your doings, if ye thoroughly execute judgment between a man and his neighbor, if ye oppress not the stranger, the fatherless and the widow, I will cause you to dwell in this place. But if not, I will cast you out of my sight, and your land shall be desolate."

Now, for an illustration of these passages, and of our text, the most pointed and tremendous that can well be conceived, we have but to take the 22d and 34th chapters of the prophecy of Jeremiah and compare them with the event, in the outpouring of the wrath of God upon the land and the people, in consequence of the very sin of oppression which it was foretold would bring an overwhelming ruin upon them. We have not the full historical detail of the final rapid progress and consummation of this iniquity, though we have of the almost instantaneous descent of the thunderbolt of God's wrath on account of it. They became so in love with power, and of such insatiable avarice in the desire of turning their men-servants and maid-servants into slaves and articles of property, whom they could hold at their pleasure, and exact their service without hire, that they combined to introduce and establish, in place of the system of freedom and paid labor which God had appointed, the system of slavery which he had forbidden. They concocted and completed this enormous crime under the sight and guidance of Zedekiah, the last king of Judah; and they had no sooner done it than the sentence of God's wrath followed, from which there was no reprieve, and in only three years' time Jerusalem was burned with fire, and the whole people were swept into captivity, or destroyed with sword and famine, and God made the cities of Judah a desolation without an inhabitant. "Thus saith the Lord, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor; behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth."

It throws a solemn light of additional warning upon this transaction to compare with this chapter of Jeremiah the contemporary prophecy of Ezekiel, in the 22d chapter of that prophet. As men gather silver, brass, iron, lead and tin into the midst of the furnace to blow fire upon it to melt it, so God informed Ezekiel that he was now gathering the whole house of Israel, that had become dross—priests, princes, prophets, and people—in the midst of Jerusalem, to pour out his fury upon them, and melt them as refuse metals in the midst of the fire. The indictment of their wickedness in this chapter was issued just three years before the prediction of Jeremiah in the 34th chapter of his prophecy, and closes with these words: "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them that should make up the hedge (see also Jer. 5: 1), and stand in the gap before me for the land that I should not destroy it, but I found none. Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God."

Almost at the same moment, and in view of the very same predicted event, though residing at so wide a distance from each other, these two prophets were charged with God's denunciation against the same sin of oppression, as the one climacteric occasion and cause of the destruction of the nation. God refers the people back to the first covenant of freedom, abolishing and forbidding slavery for ever; and the violation of that covenant, in the attempt to establish the forbidden sin, is distinctly, and with sublime and awful emphasis, marked by Jehovah, as his one final, conclusive reason for giving over the nation into the hands of their enemies, and sweeping the whole community into bondage. It would not be possible to transmit in historic form a more tremendous reprobation of the sin of slavery, and of slavery as a sin. From Ezekiel 22 and Jeremiah 34, this lesson stands out, as the one grand lesson of God's vengeance in the captivity. C.

CHURCH MUSIC.

IT is probable that music, since the world begun, has been employed to express religious feeling. It has great power to excite that feeling. It may be questioned whether hymns and music do not divide power with preaching. If the sources of popular religious doctrinal knowledge could be examined, it is suspected that the hymn and psalm would be found to be the real sermon, and singing the most effectual preaching.

It is very certain that strong religious feelings incline men to the use of singing. And the apostle prescribes psalms, hymns and spiritual songs as a means both of gaining and expressing religious feeling.

Religious reformations seem to have always developed singing. Under Luther's administration, and Calvin's government, singing became so general and characteristic that psalm-singing and heretic were synonymous terms. The great reformation under the Wesleys was marked by the outburst of religious music. In the revivals of New-England, not far from the same period, there was as marked a revival in singing as in religion. Indeed, so full were the young converts of song, that they went to and returned from church with the voice of psalms and hymns, and President Edwards devotes a special chapter, in his account of the religious history of that period, to a justification of this practice, against them who unduly censured it.

Whenever revivals of religion visit communities, their presence is witnessed by new zeal in singing. And, it is to be noticed, also, that not only is the spirit of singing revived, but as with a common instinct, all exhibitory music is dropped as dead or sapless, and the heart feels after hymns of deep emotion, and after tunes which are born of the heart, and not of the head. Revival melodies are but another name for tunes that express strong feeling. It is quite remarkable how a congregation, in times of spiritual coldness and musical propriety, will tolerate only classical music, or those tunes which the reigning musical pedants of the day favor. The choir sings as clocks strike, with mechanical accuracy, and with the warmth and enthusiasm of a clock. But as soon as a congregation are really brought together under the power of a common earnest religious feeling, away go the cold and formal tunes, and wild airs, plaintive melodies, or passionate and imploring tunes, take their place, without regret or a thought of musical dignity and propriety.

But though music holds so high a place of power, and is susceptible of such beneficent effects, it is doubtful whether it is not the most troublesome thing in the whole administration of public worship. It would seem as if the history of music were but the history of continual *expedients*. Churches are undergoing perpetual musical revolutions. There do not seem to be any *principles* which are known and recognized; and which underlie musical administrations in our churches, and give them unity and efficiency. The Roman and the Episcopal services incorporate music upon a definite principle, with distinct aims. The skill or efficiency of musical execution may vary; but that never affects the basis upon which music stands.

But with our other churches there does not seem to be any musical stability whatever. There is hardly any where a deep and controlling feeling that music is a *religious* act, or it is but a religious embellishment at the best. Churches that have choirs wish they had none. They that have none wish they had a choir until they get it. A large choir falls into confusion very easily. It is too unwieldly to be kept up without great labor and time and expense; and thus it is an open magazine, subject to explosion at any moment. If the clumsiness of a large choir is got rid of by substituting a quartette, the church usually rids itself of discord and religious feeling at the same time. The quartette are professional. Skill is the criterion.

Music exhibits itself. But it never exhibits religious truth. Four singers in the gallery forbid anybody to sing in the pew. One might as well talk in sermon-time as to sing in singing-time, when a quartette is performing. I do not say that four persons *could* not be deeply religious, and sing so as to edify the Christian congregation. But I do say, that four persons that are musically gifted to a degree that fits them to perform the singing, are not easily found, and when found, are seldom found with a religious heart. Experience shows that trained singers, secular and religiously indifferent, constitute the greatest number of quartette choirs.

As music grows less robust, and more and more cold as it becomes more and more "classical," a revolution takes place. It is determined to have congregational singing. It is not asked whether there is any congregational feeling, or whether the church is only a Caravanserai of one hundred and fifty separate pews, with separate families, in separate circles of life, anxiously keeping themselves clear of improper social connection with each other. It is not asked whether there is any *common* religious feeling that demands a common channel of expression. It is not considered whether or not the church has been trained to feel, act, or work *together*, or whether the members hang like icicles upon the eves, united only by being frozen together.

Congregational singing *must either spring from a common life in the church*, or *it must lead to it*; or else it will not long live at all.

But, in multitudes of cases, the novelty takes. A leader is appointed. Good tunes are to be sung. Slow tunes are supposed to be very pious. Very slow and very solemn tunes are used. For a few Sundays all goes well. But first the young people are dissatisfied. It is very dull and most unmusical to them. But it is the voices of the young that always must give power to congregational singing. As they fall off, the sound grows thin and meagre. A wet day, or the leader sick, leaves the decorous congregation to a mortifying experience of ludicrous failure. In a year, at most, the experiment ends. It was begun without knowledge, and ended as it begun. It was a caprice, an expedient, a reaction of disgust from choir singing.

A new choir is inaugurated, a new leader, a new dispensation of ambitious display, of musical sensitiveness, of quarreling and disgust, of revolution and quartette, until at length, in some congregations, all that any one hopes or dreams of, is, singing that shall *not* damage all the rest of worship. In other churches, having lost every vestige of sanctity, music is regarded outright as one of those forms of moral amusement in which men may indulge without sin, in the church and on the Sabbath; and they plunge their hands into their pockets and pay for professional singing. Then King David finds himself in the hands of the Philistines. The unwashed lips that all the week sang the disgustful words of glorious music in operas, now sing the rapture of the old Hebrew bard, or the passion of the suffering Redeemer, with all the inspiration of vanity and brandy. When the exquisite mockery is done, and the opera-glasses are all closed, the audience close their eyes too, and the sermon proceeds. Thus, music, apostatising from piety, is no longer a heavenly bird, but a peacock, that struts and flares her gaudy plumes for admiration!

The loss of positive good is not the whole mischief of this state of things. This false singing desecrates whatever it touches. The hymns which are used are killed. They become suggestive of drawling discords, or of pedantic accuracy and dullness, or of ostentatious trill and shake, or of quarrels and troubles. The divine flavor goes out of them, and they lie sapless and dry. And thus music, that should nurse hymns upon its bosom, like a cruel step-mother abuses them and thrusts them away. Hundreds of hymns have been served worse than Herod served the Innocents—for he killed them outright, but a hymn cursed by musical associations cannot die, but creeps aside like a crippled bird, to hide its wounds in a songless covert, until Time, healing them, gives them wing and song again!

Meanwhile, only those who are unblessed with musical taste are happy. The most gifted are the greatest sufferers. The pastor sees constantly-recurring quarrels in the congregation. One by one good men attempt to do something, but being caught in a passionate musical eddy, and whirled about for a time, disgusted and irritated, they get upon the shore, with a solemn vow never to meddle with music again.

So deeply are some good men impressed with the mischief of music, that not a few, and those who aforetime have been leaders in musical matters, seriously ponder whether religion would gain by the utter exclusion of music from the Church!

Are trouble and music twin brothers? Is there no way of edification through music, or must we regard and endure it as a necessary evil? ✳

Our own Correspondence.

THE DEPARTED YEAR, AND THINGS IN GENERAL.

ENGLAND, Jan. 4, 1856.

RETROSPECTION has been the order of the day in the public journals. The departed year has been estimated, its battles have been fought over again, the ledgers of trade and commerce have been scrutinized, and the material condition of the state estimated. But who can "take stock" of a nation? who accurately estimate even the more gross and material, much less the political and moral forces operating in the little *day* of a year?

Perhaps the most striking peculiarity of the time is the little that is practically known and felt of the great and tremendous struggle in which the nation is engaged. True, twelve months since, the heart of the nation was stirred by the vivid and continuous descriptions of the sufferings of the army on the bleak Crimean hills, and Parliament was moved, cabinets shattered, and reputations destroyed, by the action of this general feeling. But apart from this sympathy, and from the more personal interest of a similar kind, felt chiefly in the lowest and in the highest classes, from which the army is drawn—apart from these general sympathies, and private and family feeling, it is remarkable how little is practically felt or known of the pressure and of the horrors of war. Trade, commerce, manufactures and the arts have all moved on in their accustomed channels undisturbed by any perturbations at home.

It is remarkable, too, how little the financial pressure is felt; although concurrently with increased taxation the prices of food have been greatly enhanced, by causes other than those growing out of a state of war. It is true that the pressure of taxation does not now bear with double weight on the millions. They have enjoyed and still enjoy relief to an incredible extent, from the abolition of the infamous system of "protection"; and, beside this, taxes to a large amount have been abolished or reduced. *Seventy millions of dollars*, paid this year as property tax, is most expressive of the change in the incidence of taxation; property, rather than poverty, is now weighted. The class which most feels the pressure is that composed of persons having an income, say from $500 to $2,500 a year.

The taxation of the year reaches the prodigious sum of 325 millions of dollars, and this sum will not half suffice for the expenses of the year now entered upon. Mr. Macaulay, with whom everything pertaining to Dutch William and the Whigs is right, treats the national debt as a natural phenomenon, and hazards the opinion that England would shortly bear double the amount of her vast debt; but the brilliant rhetorician and advocate cannot or will not see what an irresistible revolutionizing agent a vast debt is. A year is a very short time in the history of a nation, and we ought not, perhaps, to look for any visible changes effected in that period. Certainly there has not been any notable change in the national character effected in the year of war. The remarkable peculiarity is that the warlike spirit evoked is without passion; the sentiment is different from that characteristic of former periods of warfare. Neither foolish nor criminal courts—not the low ambition of kings nor the pride and passion of statesmen—have committed the nation to war, and then sought to stimulate it into blind fury against "natural enemies." It is not the war of either the great or the little vulgar of a court or of a mob, but it expresses the sense of justice, the feeling of right and wrong, entertained by the great body of the nation, emphatically including those classes which it has been the fashion to reproach as debased and made selfish by trade and commerce. It is this which, it is hoped, will save the nation from the worst of the demoralizing influences of a state of war. If the general mind were a little more advanced—were there something more of political knowledge, especially of continental affairs—and *if* we were something nearer to organic unity, with power of formal expression, *then* not only would a grander sweep be given to the policy of the war, but a conquest would be effected over the remains of oligarchic power in the state. As it is, there is *force* in the sentiment or half-formed opinions of the nation, but not *power*; and this, it is believed, has been clearly seen and profoundly felt by the great Hungarian, who last week laid down his pen so far as English journalism is concerned. Progress there has been; right feeling there is, but the nation is not up to the point at which it would form fit audience for such an instructor as Kossuth, even if false mediums were not interposed.

The intellectual and moral forces at work in the nation have not slackened during the year. There have been hindrances and abatements owing to the war, but these forces have been in action. Our literature has been revolutionized, or Americanized, in the sense of cheapness. The locust host of shilling volumes is everywhere;—"locust host," yes;—let it so stand, if it be but for question to the more experienced and philosophic American Christian, who may, if he dare, venture to pronounce upon the effect, intellectual and moral, of general literature, the literature of the times, upon present and coming generations. *Question:* If we all become "Greeks" full of new things, of new books and of modern literatures, will the Gospel, or not, become "foolishness" to us? It is believed that a process of this kind is going on in England.

The educational movement has been active and strong through the year. There has been abundant discussion and some action; more noticeably in the case of "Reformatories," — places of training for the criminal young, of which Mettray, in France, and Red Hill, near London, are the best examples. There are now twenty-five of these institutions formed or in the course of formation in England, and it seems likely they will soon form part of the organization of every county. Ere long there will be a great cry for souls to these bodies. Who is sufficient for this agency, and where are high-toned, qualified and devoted men to be found?

One of the evil signs of the past year, and which casts its shadows before, is the declared and successful hostility to any legislative interference for the consecration of the Lord's Day, as a day of rest, and the settled determination, in some quarters, to assimilate the English Sabbath to the continental Sunday. The anti-sabbatarian host is composed of two bodies—first, the pseudo-philanthropists and litterateurs; of these Dickens, and others of our "public instructors," in whom there is something more than an under-current of antagonism to Evangelical religion,—these would have museums, gardens, libraries, and the like, all thrown open as means of culture and enjoyment. The other section is composed of the "licensed victuallers," those priests of "churches with chimneys to them," who are anxious to promote the religion of beer-drinking. It is a little remarkable that the secretary of the "Licensed Victuallers' Association," which successfully opposed wholesome restrictive legislation last session, has advertised his repentance of the part he took, and proclaims the gross and debasing selfishness of the publicans, in which the movement originated. An impudent Scotsman, who has thrust himself into the discussion, reiterates the declaration, that the drunkenness of Glasgow and of New-York is attributable to compulsory Sabbath observance.

The subject of the present spiritual condition of the nation, actual and comparative, is too serious and too large to be dealt with *en passant*, and rather induces painful reverie than free expression. Some attempt at exposition, perhaps, hereafter.

Missionary Intelligence.—The directors of the London Missionary Society have received a voluminous and very interesting journal from Mr. Moffatt, who has paid his third visit (the first in 1829, second in 1835) to Moselekatse, the barbarian King of the Matebele, in South Africa. This "Napoleon of the desert," who is almost adored as a god, received Mr. Moffatt with love and veneration, and allowed him the largest utterance. One object of the missionary was to obtain the aid of the barbarian king in forwarding supplies to Dr. Livingstone in his great exploratory tour. Dr. Livingstone has also been heard from, (his letter written twelve months since on the West Coast of Africa,) though himself long out off from communication with his friends.

Dr. Medhurst is expected in England from China, (should he not be invited to the United States?) the Directors having urgently invited him to make the visit, in the hope that it may aid in the restoration of his health and spirits. A vessel, the "Ranee," in which Dr. Medhurst, with his wife and daughter, had engaged a passage from the great city of Foo-chow-foo, foundered on its voyage to Shanghae. Dr. Medhurst had been persuaded to alter his purpose, and had been let off by the Captain of the Ranee.

The Directors have also heard of the death of a venerable missionary, Mr. Davis, who landed in Tahiti in 1801, and died in his work at Papara in August last, in his 85th year. He died on Lord's day morning, and had preached on the preceding Sabbath: thus called to his rest and reward after 54 years of missionary labor in Polynesia.

The debt of thirteen thousand pounds—the accumulation of years—has been reduced nearly half by special donations since the annual meeting. A Christian friend now engages to present a donation of one thousand pounds, on condition that ten thousand pounds is raised toward the object. £6,400 have been contributed.

India.—The mail of this week brings another cry from India. There is a dreadful civil war in the native kingdom of Oude. The Mohammedan and the Hindoo are arrayed against each other in dreadful and fierce hostility. Oude will, of necessity and in mercy, become part of British India. Then another open door. Who will enter to proclaim to Mohammedan and Hindoo the unity of the Divine Being, who is proclaiming peace, and reconciling man to Himself by an Incarnate Divine Redeemer?

Death of Mr. Josiah Conder.—The highly respected and warmly accomplished senior editor of the *Patriot* died on the 27th ult., in the 67th year of his age. He had continued his labors till within about six weeks of his death. Mr. Conder has combined in an extraordinary degree the student-life and the pursuits of literature with activity in the church and in the world. So long since as 1814 he became proprietor and editor of the *Eclectic Review*, in the conduct of which he was associated with Hall, Foster, Montgomery, Pye Smith, Chalmers, and others the glory of the church and of the last generation. For twenty-three years Mr. Conder thus conducted the *Eclectic*, and for exactly the same period he has been editor-in-chief of the *Patriot*. Apart from these engagements Mr. Conder has accomplished an immense amount of literary labor. His *Modern Traveller* alone includes thirty-three volumes, in the preparation of which he had very little assistance. His other works are numerous, and include a wide range of subjects, from translations of apostolic epistles to the utterances of the heart in hymns and minor poems. Mr. Conder was the friend of Montgomery, with whom he had many points of resemblance and close sympathies. Their political and religious principles were the same; their tastes, acquirements and endowments were remarkably identical. This would be seen in the beautiful hymns which they have given to the church. Mr. Conder's last days were partly employed in passing a collection of his hymns through the press. At the request of the Congregational Union Mr. Conder prepared in 1836 the congregational hymn-book now chiefly in use, as a supplement to Watts, for whose genius and piety, as the poet of the sanctuary, Mr. Conder had the greatest reverence. Of this collection of 620 hymns, 66 were by Mr. Conder. AGRICOLA.

THEORY OF MISSIONS.

TO THE EDITORS OF THE INDEPENDENT:

IN your paper of the 10th instant, is an article on the above named subject, over the signature of "Albany." Some of the statements and reasonings in that article appear to me to present partial or erroneous views, especially as that subject is now under discussion, and every thing that is said upon it will be supposed to have a practical bearing on the points at issue in the public mind, respecting Missions policy, and be referred at once to those missions in which important changes are said to have *lately* been effected. That is, his strictures will be supposed to be applicable to those missions in India, which have lately been visited by the late Deputation of the American Board. Having had some experience in missionary life in that country, I wish to offer a friendly criticism.

"Albany" commences by stating that "Three methods have been proposed, and to some extent tested, of propagating the Gospel among the heathen. They are radically distinct." He then goes on to state and define those three methods. The methods are, "The Governmental," "The Educational," and "The Evangelical." His remarks on the first require no comment, unless it be to question the propriety of speaking of the "Governmental method" of converting the heathen, in these days, when the phrases, *converting the heathen, missions to the heathen*, &c., have a well defined religious signification. This, however, is not important.

But his definitions of the Educational and Evangelical methods, and his remarks upon them, are liable to objections. He says, it is true, some very good things in a very good way, but much of it does not apply to the missions in India, to which the attention of the public is directed, or in fact to any missions, as far as the writer of this is acquainted, in that country.

In speaking of the Educational method, "Albany" says: "It assumes that the heathen are not ready to receive the Gospel at once. . . . . They must go through a process of training; must be elevated and instructed, and made to see some of its advantages and taste some of its fruits before they can be expected to embrace it. So it begins its labors, not by directly proclaiming the message with which it is intrusted, but by setting up schools, and teaching the first rudiments of science; by introducing if possible the mechanic arts and the practices and conveniences of civilized life, in order to prepare the way for the Gospel and to pre-dispose their minds to receive it."

My objection to this is, that it misrepresents the views and practice of those who even take extreme ground in advocating the importance of educational labors in missionary operations in India. It certainly misrepresents the views and practice of any of the missions or missionaries of the American Board, and to these at the present time, it will be regarded as intended to apply. And from the manner in which the writer speaks of the missions of the Board in India at the close of his article, is it not evident, that he intends to describe a state of things that exists among them, thereby showing a reason why that change which has lately been introduced in those missions is called for? Such was certainly the impression on my mind as I first read the article. It is true, the writer *may* not have had in his mind this particular application alone, since he afterwards speaks of what he heard from a returned missionary (not of the American Board) who "publicly declared and privately argued, that the Gospel ought not to be preached to the people among whom he labored." And again: "Some devoted missionaries in that and other countries have contended that the heathen were too ignorant for the Gospel as the first thing." From these remarks, it may be inferred that the writer had in mind a more general design than I at first attributed to him. Be this as it may, the particular application to the missions of the American Board in India must be included, and it will be so understood by the public; especially as the article is intended as a part of that discussion which is now going on in reference to the condition of those missions, and the changes that have lately been made in the policy of conducting them. Otherwise the article appears strangely inconsistent. Its logic is this: Some missions in India are conducted quite exclusively on the educational method, which assumes that we must civilize and educate the heathen, before we preach the Gospel to them. This principle is wrong, and the method founded on it is a failure. Therefore, the missions of the American Board in that country need remodeling, and the changes lately introduced in the policy of conducting them are called for and proper. Such, I say, is the logic of the article, unless the writer intends to imply that the missions of the American Board in India are conducted on the very exceptionable method which he has described.

My object in taking my pen at this time is, mainly, to correct what appears to me an extensive wrong impression, respecting the manner of conducting missions in India, especially those of the American Board. The indications of this wrong impression are to me unmistakeable. I find them wherever I go. Especially do they appear in every discussion, whether oral or written, that I hear or read on the subject. They are very prominent in this article, from "Albany." In fact, I have seldom seen, in the same space, a greater number of sentences which imply, as I think, a wrong impression in the mind of the writer. I do not charge upon him intentional misrepresentations. There is evidently an honest desire, an intention on his part, to throw light on the *vexed questions* before the public. I would ask "Albany," where he got the theory of missions which he describes under the head of the educational method, on which he says, "Missionary efforts in India have been quite exclusively conducted." The essentials of this method as described by him, are that "It assumes the heathen are not ready to receive the Gospel at once," and therefore its advocates do not preach the Gospel at first, but establish schools, and introduce the mechanic arts, laboring to educate and civilize the heathen before preaching to them the Gospel." Now I ask, where did "Albany" obtain this theory of missions? I certainly know of no missions conducted on those principles—or any missionaries who advocate them; especially, among the missions and missionaries of the American Board. Not even Dr. Duff, who has been regarded as the warmest advocate of educational labors in missions, I believe would indorse the language, which "Albany" has used in describing the *educational method*. Certain am I, that no missionary of the American Board holds such views.

It is a common thing in controversy to misrepresent the views of an opponent, and then refute them and claim the victory. I do not think "Albany" has done this intentionally. But he has done that unintentionally, in his want of a practical acquaintance with the facts of the case, which is virtually the same thing; and from his article the community will infer that the missionaries they have sent to India are aiming to convert the heathen there by education and civilization rather than preaching the Gospel; that their missionaries are spending their time in teaching English and the sciences, instead of preaching the Gospel. And they will draw the inference which he has drawn, that it is time the policy of the missions of the American Board in that country were changed, and that the changes made by the Deputation are called for and proper. I think the whole article implies what is not true. But before stating what I regard to be the truth in relation to the principles on which those India missions have been conducted, I will quote a few more sentences from "Albany" to show I have not misrepresented him.

After describing the "Evangelical method," on which he makes some statements which the experienced missionary in India would not indorse, to whatever school he might belong, and stating what is the object of missions, he proceeds:

"How then is this object to be accomplished? Which of the three methods indicated shall be employed? The first is out of the question. In regard to the second, in an economical point of view, if there were no other objection, it would seem to be impracticable. If the heathen must be civilized before they can be christianized; if they are to be taught the English language and educated into the rudiments of science, before they are converted to Christ; where and how are we to obtain the men and the means? What if the first missionaries sent out by our Lord had commenced their labors in this way? * * * * * What if Paul, instead of traversing as he did the length and breadth of the Roman Empire, going to Jerusalem, Cyprus, Attalia, the two Antiochs, Iconium, Lystra, Derbe, Ephesus, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, Malta and Rome, and preaching wherever he went, had settled down as a school-teacher in one of those cities? * * * The process of education is necessarily slow, and it has little or no tendency to bring men to Christ after all. It is difficult to excite in the minds of the heathen any desire for improvement or any taste for the pursuits of civilized life, till they have been quickened by the Gospel. Tenfold as much may be accomplished with them by the same amount of labor, after they have received the Gospel as before."

Now, on reading such language as the above, the patrons and members of the American Board, who do not understand the real facts, exclaim at once: "The case is very clear. If our missionaries are settled down as village school-teachers, laboring to educate the people before preaching to them the Gospel, or thinking to convert them by education, it is time a change of policy was introduced. The Deputation is right." Such is the natural inference, and such is the inference which the writer himself would have drawn, if there is any meaning to the argument of his article.

I will now, in a few words, state what I think to be the truth, in regard to the principles on which the India missions have heretofore been conducted. I speak with confidence respecting the mission with which I was connected.

1. We have not placed education in room of the Gospel, or been laboring to educate the heathen before preaching to them the Gospel.

2. Our educational labors, instead of diminishing the amount of our preaching in the aggregate, have increased it. This I fully believe to be true in reference to the mission with which I was connected. Although it may have been true in reference to three or four individuals in the thirty or forty missionaries that have been laboring in those missions, that they have preached less than they would have done, but for their labors in the educational department, yet the aggregate of preaching and its results have been increased rather than diminished by the existence of the educational department, with the basis on which it has been conducted.

3. The reduction of the educational department in those missions, and placing it on a new basis, will diminish rather than increase the amount and results of preaching.

I might enlarge on these propositions by way of proof and illustration, but I have occupied more space already than I intended. I may resume the subject in a future article. A MISSIONARY.

DR. EDWARD BEECHER IN ILLINOIS.

BLOOMINGTON, ILL., Dec., 1855.

MANY readers of *The Independent* will be pleased to learn that Rev. Dr. Edward Beecher, of Boston, late President of Illinois College, has returned to the West and accepted an invitation to labor in the ministry as Bishop of a new Congregational church at Galesburg, Ill. Some of the most active business men of the place are engaged in the enterprise, and the movement receives the coöperation of the other pastors and churches. It was my privilege to hear his opening sermon in the afternoon of a stormy Sabbath, at Mr. Bascom's church. The house was well filled, and a choir of 25 persons graced the occasion. His text was Deut. 8th chap., 2d verse: "And thou shalt remember all the way which the Lord thy God led thee, these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandment or no." The text is an epitome of his sermon. It is in vain for me to attempt a synopsis of this truly Christian exposition of the Word, embracing as it did God's providential care of his people, in preparing them for their heavenly inheritance. In the evening he gave a lecture to a crowded house in the lecture-room, from James 5: 19 and 20: "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." His remarks, extemporaneously given from these texts, were solemn and faithful, and were listened to with marked attention.

Galesburg is rising fast in the estimation of the public, both as it regards its educational and business advantages. A large accession is annually made to the population. The rise in real estate has been of great help to the College funds, which, with the well-known character of its President and Faculty, will add much to its usefulness. It is seldom that the leading influences of any place are so generally in favor of religion and sound morals as in Galesburg, which, so far, is in keeping with the design of its founders. S.

THIRTY-FOURTH CONGRESS.

THE 117th ballot was had for Speaker on Saturday in the House of Representatives, on which Mr. Banks lacked eight of an election. Considerable debate ensued in regard to the adoption of the plurality rule, and a resolution offered by Mr. Clingman, that for one week, unless a Speaker be soonor elected, no debate shall be in order unless by unanimous consent, was finally adopted, after which the House adjourned.

ONE HUNDRED AND SEVENTEENTH BALLOT.

Banks	94	Richardson	69
Fuller	81	Pennington	3
L. D. Campbell	3	Porter	1
Foster	1		

Necessary for a choice, 102.

The Washington correspondent of the *Daily Times* telegraphed on Sunday evening:

"We have rumors to-night of secret efforts to concentrate the National Know-Nothing vote on Lewis D. Campbell. It cannot be accomplished if attempted.

"The true Anti-Nebraska men are firmer than ever for Banks. Money to pay expenses during the siege is flowing in from their respective districts, and more coming. They are determined to await the Administration's time.

LETTER FROM KOSSUTH TO MR. BEECHER.

(Concluded from our last.)

On the Present Condition of the Protestants in Hungary.

The self-government of the Protestant Church has disappeared only after the liberty of teaching was destroyed.

An order of the minister of public worship (Organisations Entrourfete) published in 1850, struck a fatal blow to the schools of the Protestants, under the pretense of introducing salutary reform. Establishing two degrees for the higher educational institutions, under the name of lower and higher Gymnasia, the first with four classes and six professors, the latter with eight classes and twelve professors, the decree orders the Protestants in the course of a year to reörganize their Gymnasia, Lyceums, and Colleges in the sense of the programme. At the same time the salary of the professors was fixed on a standard exceeding in general their former income.

The first result of this decree was, that the chairs of divinity and law, not included in the eight classes, had immediately to be given up in the Protestant colleges. The government forced the students, by this means, to go to the Catholic university of Pesth for the law, and to Vienna for divinity. After some remonstrances a chair for the law was conceded to the Calvinist College of Debreczin, and one for divinity to the Lutheran Gymnasium at Œdenburg.

The next consequence of the measure was financial difficulties, nearly insurmountable to the Protestant communities. The immediate and simultaneous reörganization of so many schools required considerable funds which had to be solicited from the generosity of the believers. The minister of public instruction thought that in this way he might force the Protestants to give up their privilege of administering their schools and electing their professors, and to hand the management over to the government, which offered, under such a condition, to make up for the deficiency. Yet our co-religionaries refused to bargain away the last remnant of their liberties; subscriptions were opened everywhere which filled rapidly, and thanks to the revival of the zeal of many persons formerly indifferent, three of the superior schools, those of Debreczin, Nagy Koras, and Œdenburg, fulfilled the conditions of the government, and succeeded in getting the rights of public institutions. A fourth school, the Lyceum of Presburg, which had likewise come up to the exigency of the decree, was still refused the same privilege, because it would not submit to a condition peculiarly framed for this school. The government insisted upon excluding the Hungarian language from the Lyceum in favor of the German language. Though the majority of the Protestants of Presburg speak German, they still refused to aid and abet the anti-national tendencies of the Austrian government.

The other schools maintained formerly either by the local communities, or by the Seniorats, or Districts, continue to struggle and to raise funds, in order to get the privileges of public institutions which alone have the power of issuing legal certificates. Whilst they have not fulfilled all the conditions of the decree, they are considered as private schools, and their certificates have no legal value. The government has since extended the original term for the complete reörganization; but it may at any moment strike the blow by declaring its expiration, and our brothers will remain restricted to a few superior schools, perhaps three or four, which cannot suffice for a population of three millions distributed over a surface of about 100,000 square miles.

Besides this intermeddling with the material conditions of the Protestants schools, the government followed up its encroachments by other not less pernicious measures. It has appointed school-directors without the concurrence of the Protestants, and it even arrogates to itself the right of confirming or annulling the election of the professors, in this way to exclude whoever displeased it from the professoral chair. Besides the special directors of every school, a board has been organized in each of the provinces into which Hungary was broken up, for the direction and superinspection of public instruction, to which scarcely any Protestant is ever nominated by the government.

The Austrian ministry, clearly to show their intolerance, has forbidden to Roman Catholic children to visit Protestant schools. Still it is true that in spite of the prohibition many Roman Catholics send their children to Protestant schools, to get the benefit of a less illiberal education, though they cannot get regular certificates.

The teaching of the history of Hungary has been proscribed from the schools, where only universal history is to be taught; the desire of the ministry to create an Austrian nationality has prompted them to forbid public lectures on the history of any of the countries now ruled by the house of Austria.

In order to Germanize the different races, the government, after having introduced the German language into the civil and judicial administration of all the empire, prescribed it likewise for the language of instruction, at least in the higher classes, of all the educational institutions.

Such violent innovations cannot but create the most dangerous results; the number of students decreases, and the progress of enlightenment is stopped.

Nearly all the candidates for the chair and the pulpit used formerly, after having finished their education in Hungary, to visit the universities of Germany for completing their studies. Now, in consequence of the difficulty of obtaining passports, the number of Hungarian students in all the universities of Germany has decreased to about twenty, to the serious prejudice of erudition and of the interests of the Protestant Church.

Such is the condition of Hungary from the Protestant point of view. Side by side with the general oppression of all the classes of society, as regards political rights, we see the Protestant Church, the last monument of constitutional and municipal liberty in Hungary, struggling lest it be enslaved by the Roman Catholic government.

And still it seems that it is not a religious fanaticism which is the main-spring of this system of oppression. True, that the Jesuits have been reëstablished, that the prerogative of the crown as to the confirmation and rejection of the papal bulls and briefs has been surrendered to the Pope, that the Roman Catholic clergy is patronized in every way, and that public instruction to be handed over to the Roman episcopacy; but neither the court nor the government seems to be sincere in their religious fervor. It is rather for political purposes that the Jesuits have been recalled, and the privileges of the Romanist bishops increased; it is in the name of German centralization and of absolutism that war is waged against the self-government of the Protestant Church, and the liberty of instruction. But whatever be the cause of this persecution, and though the means be less violent than at the times of the stakes and galleys, the results are still the same as regards the interests of the Reformed Church. It is not only the Christian dogma interpreted by Luther and Calvin which is attacked, but it is the principle of the Reformation, the liberty of inquiry, which the Austrian Government wishes to destroy. Children of a country of progress and tolerance, we cherish in Protestantism principally the liberty of conscience proclaimed by the Reformers; friends of civil and religious liberty and of national unity, we wish most earnestly that all the prejudices might be given up which formerly divided the inhabitants of the same country. If the Church claims its independence from the State, the School claims as much from the Church. Public instruction ought not to be confounded with religious instruction. Still, when a state, not based upon the general will, makes use of public instruction as of a tool for bringing up the rising generation in the principles of despotism, and for depriving a nation of its nationality, it cannot be taken for sectarianism when we try to defend the last remnants of liberty against the most imminent danger.

The Protestants of Hungary were until now altogether unable to avert the danger. Their schools, even if endowed with the privileges of public institutions, will, under the superinspection of the government, no more be what they were under the system of self-government. However, they will better represent the progress of sciences, and better develop the love of liberty and nationality than the Roman Catholic schools, with monks for professors, dependent altogether upon Papal influence, to which the government itself is subordinate.

The great endeavor of the Hungarian Protestants is now to reörganize their schools in conformity with the order in council, thus to obtain the rights of public establishments. But, though their zeal is equal to the emergency, their means are unhappily not sufficient.

Though some of the schools have been recently amalgamated into one establishment; though Lutheran and Calvinist educational institutions have been united; though considerable sacrifices have been made, and are still made by the Protestants, yet they have not succeeded in establishing more than three higher gymnasiums. Money never was abundant in Hungary; today it is scarcer than ever. The burdens and misfortunes of the war in 1848-'49 were considerably increased by the annihilation of the paper currency, issued by the national government, to the extent of seven millions sterling; the taxes in Hungary have been ten-fold raised by the Austrian Government, and rob the peasant of the fruits of his emancipation which he got from the national government. The so-called voluntary, but in fact forced loans, the poor harvests, and the inundations of last spring which destroyed the crops of the richest portion of the country, have exhausted the resources of the individuals.

It is under such painful and critical circumstances that I place the condition of the Protestants in Hungary before the eyes of the public. Without any other title than that of a Hungarian and a Protestant, I plead the cause of my country and of my co-religionaries, for whom it might be dangerous even to complain. It is a very sad comfort for us exiles to know that we are less unfortunate than our brothers who remained in our country.

May the organs of public opinion in Europe and in America, and may principally the Protestant communities of all countries, lend a favorable consideration to the lamentable condition of the Protestants of Hungary, and of their schools especially.

DANIEL IRANYI,

late Representative of the People in Hungary, Secretary to the Protestant Community of Pesth, and member of the Committee of Management of their Protestant College.

PARIS, Oct., 1855.

FROM OUR ENGLISH CORRESPONDENT.

MISSIONARY CONFERENCES AT CALCUTTA.

A CONFERENCE of Baptist missionaries in Bengal, followed by a General Conference of the missionaries of the different societies in Bengal, has recently been held in Calcutta. Full accounts of these important meetings have not yet reached Europe, but some extremely interesting notices, from the *Friend of India*, and other sources, are before us. Seventeen subjects, including the whole range of the missionary work, the agencies, the results, attendant circumstances and prospects, came under discussion at the meeting of the Baptist brethren. Amongst them these: *Itineracies.*—How to be made, when, and by whom, native converts as itinerants, prolongation of visits, formation of congregations and churches as the result. *Native Pastors.*—Why so few? what native congregations is it desirable to organize into distinct churches, with native pastors. *Schools.*—Their results—to be established for heathen or Christian children, or both. *Native Christians.*—Their social condition; their relation to the proprietors of the land; their persecution, and causes and degree of it; marriage, polygamy; is caste retained by them?

At the General Conferences fifty missionaries were present, representing the Established and Free churches of Scotland, the London and Baptist societies, and the Cathedral Mission in Calcutta. Never have so large a number been gathered together on a similar occasion, and the greatest harmony prevailed throughout the discussions. The first subject considered was the progress of Christian missions in Bengal. Some of the missionaries present could speak of thirty years labor, and compare the present with the past. The testimony of all, compared and combined, presented a view of progress of the most encouraging kind. It was shown, that about ninety native churches have been established; and the districts of Backergunge and Krishnagur, in the rice plain south of Calcutta, and the Province of Orissa, were specially named as exhibiting the marked success of the Gospel. The efficient material agency now placed at the command of the missionary, and the change which has passed over Hindu society generally—the extensive knowledge of the Gospel, the diminution of angry discussion, the frequent acknowledgment by the people of the false and weak character of their own systems and of the strength and truth of Christianity, were remarked upon as among the encouraging signs.

The special difficulties which hinder missions in India, necessitating peculiar phases of missionary work, were considered, with a view to plans adapted to render these difficulties less formidable.

Another topic was that of vernacular preaching; and the plan of extensively itinerating through districts and in towns where no missionaries reside, was warmly commended; and it was unanimously resolved to publish, for the use of missionaries, a kind of Bazar Companion, containing outlines of addresses suitable to Hindus, lists of objections offered by them to Christian arguments, with suitable replies; lists of similes and illustrations to be employed in preaching; theological terms, with both their Hindu and Christian meanings; quotations from the Christian Scriptures, and other practical helps and suggestions. It will be a small book interleaved, of about 200 pages.

Missionary education was another topic—its peculiar sphere, its special aim, its real influence, and its success. The institutions for carrying it out should be thoroughly Christian, rendering every department of instruction subordinate to religious ends. These institutions should be in the great cities of India, where, *from the great demand for English education*, the young might be led astray by less religious modes of instruction; and the Conference resolved, that in order to be efficient they should be collegiate in their character; inferior schools were declared to be of comparatively little use. It was shown that these institutions had, in the great cities, proved a powerful means of diminishing the strength of caste and of Hindu prejudices; had greatly prevented the spread of infidelity among the young; had introduced the Gospel into numerous influential families, not otherwise accessible to it; and had also been the means of converting souls. The subject of vernacular missionary schools for heathen boys was considered. Some of these were not highly estimated by the Conference, the scholars being few and the range of instruction very limited; but many of these schools were of a higher character, the scholars considerable, and amongst other books in use the New Testament itself found a place. Christian teachers, so far as the missionary can supply them, and efficient superintendence, needed to raise the character of these schools. It was proved that much indirect good had been done by these schools; they had increased the number of intelligent people near mission stations, secured the attention and confidence of the people, and made many individuals and families acquainted with the Gospel.

Before the close of the Conference, Mr. Underhill, one of the Secretaries of the Baptist Missionary Society, presented a statement respecting the views of missionary work in India, now held by many of the committees of missionary societies in Europe and the United States, and of the changes they desire to see introduced in its details. Two points were specially presented: The appointment of native pastors to churches—the revision of the educational establishments, *with a view to increase the amount of direct vernacular preaching.*

The Calcutta missionaries were requested to take these topics into consideration at their usual monthly meetings, and to publish the result. One topic of a moral character occupied a day, which, though having a special bearing on the interests of missions, also includes civil and social questions of the deepest importance. The genius of Christianity and its certain tendencies are to have further illustration in India. It must bring a sword with it, and be found in antagonism to every form of injustice and evil. Christianity has conquered the government of India. Government hostility is a thing of the almost forgotten past. Christianity and Christian influence has subdued the old East India rule—the embodied selfishness of the commercial Company. Principles of justice and of humanity guide the legislation for British India. But apart from heathenism and its consequences, apart from the direct and recognized functions of government, there are enormous evils to be combated and vast changes to be effected. Human nature, Asiatic human nature, pitiless, selfish, penetrated with falsehood, hardly recognizing the existence, much less the obligation of truth, indifference to immense suffering and contempt for human life—these characteristics embodied in *Domestic Institutions*, entering into the constitution of society and giving it form and pressure—these confront Christianity, and these have to be conquered. There is dreadful, direful oppression in India, NOT by the government, but of Hindu by Hindu; much of it outside of the recognized sphere of government, much within it, but contrary to the design and wishes of the government, by the hands of its native agents. Two words indicate the great subject—*Tenure of Land.* We know what Ireland became, *not* from political misgovernment as ignorantly imagined, but from a vicious system of land tenure; but Irish misery was under the light of the sun in the midst of Christian civilization, and qualified and rebuked by noble exceptions. But conceive the Irish system unmitigated, nay, terribly aggravated, planted in the dark places of the earth, amidst a teeming, timid, crushed and debased people, and then some faint idea of the state of the miserable ryot under the great land-holding zemindar of Bengal. It is a great fact, that fifty missionaries should assemble for free discussion in the Town Hall of the capital of a presidency; that they should grapple with a great organic political and social evil, is a marvel demanding gratitude and thankfulness. Would that every American Christian could freely and consistently exult in this proof of the divine origin of Christianity, that it thus practically arrays itself against oppression, injustice, slavery!

It would seem that the heathen zemindars, not content with their exactions, have emulated the virtues of some of the "Christian" zemindars of the Western Continent. A summary of the discussion in Conference presents the case thus: The zemindaree system furnishes both the landlord and the indigo planter with strong powers, by which they can coërce the ryots on their estates, while the illegal demands beyond their stipulated rent, and fees exacted by the underlings, eat away all the profits of the peasant's cultivation. In profitable years he can hardly live; in years of scarcity he is loaded with debt and ultimately ruined. Missionaries in many places have seen these things press heavily on their Christian congregations. Only recently a most harassing persecution has been carried on in the Backergunge district by zemindars, who have declared that that their ryots *shall not* become Christians. Two papers were read on the subject before the Conference, and numerous facts were detailed by those who had seen and felt the evil. The Conference, however, decided nothing in the present state of their information, but remitted the case for further inquiry to a special committee.

The Conference adopted an address to the various churches and societies in Europe and America, exhibiting the immense extent and accessibility of the country as a sphere for missions, showing the utter inadequacy of the agency now employed to supply it properly, and praying for special efforts to increase that agency by the addition of a hundred new missionaries within the next five years. With a resolution expressive of mutual regard, these meetings of the missionaries closed.

The series of services connected with the Conference terminated in one of the largest public meetings ever held in the City of Palaces. The aged Bishop of Calcutta presided. Six speakers, of whom four were missionaries, addressed the meeting. The tone of the addresses was of a high order, and the attention of the audience was sustained to a late hour.

Among the missionaries present was a venerable laborer in the field, Mr. Smylie, of Dinagepore. A very interesting letter from him was lately received, but the publication of it is accompanied by a notice of his death at Serampore, where he went for a temporary resting-place, and found a grave with his brethren who labored with him in bygone years. Being dead, the aged missionary yet speaks in his last letter, in which he says:

"What great changes have been wrought within the last few years! When we came to this Zilla, we were obliged to give two securities, and then to procure a license, which we could ill pay for, yet it must be. Then the town or city drogah would come to your house every quarter, demand your name, your employment, place of birth, age, etc. Now they appear to have, in one sense, come to themselves; they not only allow one a place in the land, but money, grants in aid, if you are inclined to take them. In the way of revenue, Dinagepore is one of the best Zillas the Honourable Company have; yet, I think, another so perfectly soaked in ignorance could hardly be found. Until lately, we had only two schools in a district 80 miles by 50, well studded in many places with hamlets. After long private agitation, the government again granted an English school. A fine house has been built, and there is a daily attendance of 125 boys. *The Gospel has done this!* It will do good in the way of pulling down caste, though done in its own way, *i. e.*, the school. It is, of course, a government institution.

"Several of our Christian youths attend for the sake of an English education. After they had joined the school, some of the self-purified Brahmin lads were bantering them about their being Christians. The head master overheard them, and though a Brahmin himself, put a stop to their doing so again, by saying, 'The Christian caste is better than yours—it is truth.'

"Again, a few days since, when the lads had returned to school after the charakpuja, the head master said to them, 'You have received one year's instruction; yet, after all the knowledge you have received, some of you have attended the charakpuja. Have you no better sense than to do so?'

"A Mogul packman, who travels far and near, called at our house the other day, and on seeing a spelling book in the hand of a child, said, 'English, English, everywhere English; into every house I go, about town or city, all are learning English; night and day, English in every house. The change will work in one shape or another till the finish comes.'

"Though often much sunk in mind, ever and again some mark appears to show we labor not in vain. Within the last week, a Brahmin youth said, 'I have read the books you gave me.' 'Well, and what do you now think of caste?' 'Oh! it is all nonsense,' he replied; 'there is no caste.' 'Why, then, don't you become a Christian?' 'Oh, sir, what can I do? All my friends, all my acquaintances, would hate me, and turn me out. I cannot do it;' so saying, he left as hard as he could run, saying, 'I will call at your house.'

"The evening before last, another Brahmin I met in the public bazar said, 'Sir, my heart wishes much to be instructed by you. Allow me to attend your house for instruction. I will, I must be a Christian.' Others of this stamp might be mentioned, but these may suffice for the present.

"How long they may continue in this state before they roll themselves over upon Christ our Lord none can tell. I look back and see the mighty changes wrought since the days of Carey and Mack. Withal, the heart is ever ready to sink at the tardy way the work proceeds.

"Our schools continue much as they were, and we continue in the bazar and other places our daily preaching."

Two letters, one addressed to the editor of the *Dhumaketu*, and the other to his father, by Baba Padmanjee, a literary Hindoo, invite attention here, but the exigencies of space forbid. The mental processes through which this cultivated and highly intelligent native passed, ending in his entire adhesion to the Christian faith, are clearly described, and the native character, and some of the potent agencies now in operation upon it, are strikingly illustrated.

Chinese in Australia.—The Rev. J. L. Poore, formerly of Salford, near Manchester, writes with much emotion from Melbourne. He had been full of concern for the Chinese, of whom there are 30,000 in the colony and swarms still coming. The young people of his former flock at Salford had sent Mr. Poore 2,000 Chinese Testaments, but there was a difficulty in getting them properly into the hands of the Chinese. At this juncture two Chinese evangelists appear, even Ho-a Low and Chu-a Luk, with letters of introduction from Dr. Legge, of Hong Kong.

Who will despise the day of small things! Already Hong Kong had been the means of forming a native Chinese church in California, and now Chinese from Hong Kong take to Australian diggings imperishable treasures, even durable riches and honor. A fine spirit was evoked at Melbourne—meetings were held, committees formed, funds raised, and a great work has commenced. Mr. Young, a Chinese scholar, is engaged in the work with Ho and Chu. Thus the fields extend illimitably, and are white unto the harvest.

Negro Liberality.—The church at Chapelton, Jamaica, remits over $250 to the London Missionary Society, as a special donation on hearing of the embarrassed state of the finances.

Tahiti.—The long-tried Queen of Tahiti has been called to experience another mournful proof of the instability of all earthly good in the death of her eldest son and the heir to the semblance of power left to her by the French Protectorate. For some weeks previously, the Rev. William Howe had, by the express desire of the Queen, held a series of daily religious meetings at her house, primarily for the benefit of the dying prince, but which also were attended by large and interested audiences. In a communication, dated 29th May ult., Mr. Howe describes in a graphic manner the last hours and death of the youthful prince, and the ceremonial of the public funeral, by which all classes in the island testified their sympathy with the bereaved Queen. The prince was three months short of being 17 years of age.

Mr. Howe says:

"The prince had always received me with great pleasure. About the fifteenth day of our meetings at the Queen's house, I found him alone in the veranda, when I asked him a few plain questions, to which, to my surprise and delight, he replied most readily, and expressed his deep abhorrence of the practices in which he had indulged when in health, and stated his determination, should his life be spared, to set a different example before his people, and to encourage only the observance of the Gospel. He at the same time expressed his confidence in the willingness and ability of Christ to save him. When we commenced the meetings, I named this conversation in his presence. The queen and her husband (his parents) were deeply affected, as well as those present; and all appeared to feel that we had obtained an answer to the most important part of our petitions." AGRICOLA.

PARKERISM.

LETTER TO A FORMER INSTRUCTOR.

MY DEAR SIR:—I learned to respect you for your learning and talents in by-gone years. When I first knew you I doubted concerning the Divine legation of Moses and the manifestation of God in Christ. Since then you have departed in some measure from the faith which you then commended to me.

It has been matter of sincere regret to myself and others that a friend who we believe possesses one of the best minds in the land should no longer act with us in advancing the plan of Christ in the world. But whatever may be your convictions in relation to the divine nature of Jesus, it surprises me most of all to be informed that you listen with apparent complacency to the teaching of Theodore Parker on the subject of THEISM. Whatever regard you may have for Mr. Parker as a man and a reformer—a regard which I likewise cherish—still I am sure you can see little but a verbiage, something like Carlyleism diluted, in the style and matter of Mr. Parker's teaching. I confess that I cannot see how any one who prizes the logical faculty so highly as you do should have any respect for such a book as the Discourses of Religion, which has scarcely a reliable logical process from its beginning to its close.

I think you injure the character of your countrymen in the estimation of thinking men, both at home and abroad, by the sanction which a discriminating American scholar may seem to give to the vagaries of such a writer as Mr. Parker.

The course pursued by other gentlemen in relation to Mr. Parker as a public teacher, differs, in my opinion, morally from the same course when pursued by yourself. Men who have little or no knowledge of the Scriptures, and who affiliate mostly with those who reject the authority of God in Christ, if they have sagacity to see the defection from moral principle which exists about them:—such men, while they see the defection in church and state, may be expected to swell the pœan which hails the anti-scriptural reformer.

But should any apparent defections in some portions of the Christian church lead such men as you to reject Christian principle?

You adopt the statement that, "When Parker has the courage to denounce statesmen who prostitute their great talents, who become recreant for the principles of freedom and of humanity; and when Greeley has the courage to sustain the denouncement, although it is against his own party—or rather against a self-degraded man who was the Magnus Apollo of his own party"—"the man," you say, "whose *better nature* does not sympathize with such devotion to principle, while it reluctates against those venal ministers and presses that are silent or become the apologists for theological or political sinners, has no *better nature.*"

I have, as you know, no desire to abate anything from the homage which you pay to the moral courage of reformers. I only regret that the class of men to whom you refer should reject the faith which alone can give a right spirit and final success to their efforts. So long as they reject Christ as the example and motive, they will themselves grow more selfish, and their constant failures will make them misanthropes in the end.

But you do not belong to this class. You understand the evangelical interpretation of the Scriptures, and have ability which few possess to discriminate between the true and false in moral philosophy. You cannot be deceived by such writers as Parker and Emerson, who, while almost destitute of the logical faculty, yet put forth their contradictory *notions* as the *intuitions* of the higher reason. If the propounders of such intuitional philosophy are to be relied on as teachers, Andrew Jackson Davis is the chief of the sect.

So far then as Mr. Parker and other teachers and lecturers of his class get indorsement from *you*, there is ground for that blame which always attaches to those *who know* when they sanction the transfer of a valueless or injurious article to those *who do not know.*

There are many men—young men especially—who have paid little or no attention to the grave matters which Mr. Parker "talks about," and who no doubt suppose that his scholastic words and phrases upon theological subjects have profound truth and significance in them. You know better, and should not therefore give, even by silent acquiescence, countenance to teachings which must be an offense to your intelligence if not to your conscience.

Allow me here to note for you some passages in Mr. Parker's "Discourse of Religion." They will sufficiently indicate the character of his theologizing, and warrant any language which may seem to you or others to be severe in the following paragraphs:

THE "SENTIMENT" OF GOD.

Mr. P. says, (p. 18:) "The *religious sentiment* does not disclose the character and much less the nature and object on which it depends."

Again, (p. 27.) "The *sentiment of God*, though vague and mysterious, is always the same in itself."

2. THE "IDEA" OF GOD.

On page 24 we are told that "the *idea* of God comes of the joint and spontaneous action of reason and the religious sentiment."

Again, (p. 27.) "The *idea* of God, as a *fact* given in man's nature, and affording a consistent representation of its object, is permanent and alike in all."

But (p. 24,) we are told that "the idea of God is perfect only when the conditions are complied with"—but, in a majority of cases, "the conditions are not complied with."

3. THE "CONCEPTION" OF GOD.

Page 24. "The *conception* of God, as men express it, is always imperfect."

Page 27. "The conception of God is of the most *various* and *evanescent* character, and is not the same in any two ages or men."

Page 95. "The conception which a man forms of God depends on his character."

In the above passages the italics are our own, introduced to note the points which we shall notice. The sense is fairly and fully quoted. They are "*uttered*" mostly in the same chapter, and near the beginning of the book. Taken together, their absurdity is equaled only by other "*intuitions*" of like character which follow them in the same volume.

First we are told that the mind of man has three different apprehensions of God, which are spoken of: *sentiment*, *idea*, and *conception*. Now, if we suppose all these to exist at the same time, as Mr. Parker evidently does, the notion is a positive absurdity. They might exist consecutively, combined with a doubt which were right; but that they should exist simultaneously as *separate* apprehensions, is contrary to the laws of mind.

If they could exist simultaneously, the one apprehension would nullify the other. One would be various and false, the other permanent and true; while a third would be mysterious and always the same.

But if these succeed each other, which is first and which is most influential? Mr. P. tells us that the conception of God is different in all men and always imperfect. Does this "conception" obliterate the idea which is given as a *fact* in man's nature? Of what benefit is a true idea if it be obliterated in all men (*except* a few such men as Mr. P.) by a conception which is utterly false? Besides, how can a sentiment—the same in all—and an idea which is a fact given in man's nature, ever be varied or perverted by a conception which is different in all men?

This *sentiment*, *idea*, and *conception* is a sort of trinity never before thought of—not a trinity in unity, but a trinity in antagonism.

If man is conscious of these three different apprehensions of God, either in connection or in succession, why does he not choose one of them? But if the idea is a fact given in his nature, then he cannot obliterate a true knowledge of God. And again, would not the "vagueness" of the sentiment be dissipated by the definiteness of the idea, or the force of the conception?

We are told on page 24 that the idea of God comes of the joint and spontaneous action of *reason* and the religious sentiment (*action* of a sentiment?); but we are informed on page 125 that this vague and indefinite sentiment, combined with ignorance and fear, *leads to superstition.* And then on page 188 *et seq.*, man can by reason get but an imperfect knowledge from nature; yet from a vague and mysterious sentiment and imperfect data, a Being of wisdom, power and love is derived by the reason.

But strange enough, in immediate connection with this, the idea of God is said to be "A FACT *given in man's nature, which affords a consistent representation of its object*, PERMANENT AND ALIKE IN ALL." Thus it is at the same time an intuition, given as a fact in man's nature, permanent and alike in all, while yet it is the result of a rational process, predicated upon a vague sentiment and imperfect data.

But strange again, we are told in the same chapter that this idea, which is permanent and alike in all, "depends upon conditions which, in a majority of cases, are not complied with."

How can a fact which is the same in all depend upon conditions? Or, if the fact be unknown until the conditions are complied with, how can any man rationally comply with the conditions of the unknown? Mr. P. must solve such difficulties for his friends by *intuition.* They are without the limits of reason.

But the *conception* of God, as we have been informed, is very different from either the sentiment or the idea. "It is (p. 27) of the *most various and evanescent character, and is not the same in any two ages or men.*" This conception of God, we are told, "depends on a man's character;" that it is bad or good as a man is bad or good; and that it is "*always imperfect.*" But subsequently we hear something very different of this conception. On pp. 156-7, Mr. Parker analyzes it, and finds in the evanescent and imperfect conception which is never the same in any two men, what he denominates the perfect character of God. He says: "At the end of the analysis what is left?—BEING—CAUSE—KNOWLEDGE—LOVE—each with no conceivable limitations. To express it in a word, a Being of infinite power, wisdom, and goodness. Thus, by an analysis of the *conception* of God, we find in fact, or by implication, just what was given synthetically by the intuition of the reason."

Now, as we were taught that the character of the conception depends on the character of the man, and that *it is never the same in any age or in any two men*, whose conception has Mr. P. analyzed? And if he finds this result in one case, according to his own authority, he will certainly find a different one in every other case. And as conceptions have an objective origin, how can an analysis of a conception give an intuition as its result?

But this is not all that Mr. Parker has to teach his hearers upon the subject of the divine nature and the divine character. Such vagaries as the following occur further on in the same volume:

Page 151: "God cannot be personal and conscious as Joseph and Peter, and yet impersonal and unconscious as moss."

Page 159: "God is the substantiality of matter!"

Page 170: "God is the *materiality* of matter."

Page 156: "God is universal being."

This is pantheism run mad. If God is substantial, and material, and universal being, he must be developed into all specialties, such as doves and snakes, eagles and alligators, porcupines and pumpkins.

Again, page 149: "God is infinite motherliness," and "is immanent in all things." Page 163: "The things of nature reflect his image, and make real the *conception*;" yet the conception, we are told, is of the most various and evanescent character.

On page 377, we are told that "we can only know God through self;" but, strange to say, the contrary of this is likewise true, for on page 392 we are informed that "there is nothing but self between us and God."

Even these are not the worst passages as specimens of Parkerism. There are others in which transcendental verbiage becomes worse than ridiculous. As that on page 140, where it is written, "Nature, which is the *outness* of God, favors religion, which is the *inness* of man; and so God works with us. Heathens knew it many centuries ago."

Now, we affirm that this is not true, and we postulate its antagonism thus:—"Theodore Parker, who is the *upness* of materialism, favors diluted moonshine, which is the *inness* of transcendentalism; thus mental charlatanism works with us, and men of discernment knew it years ago."

In all the attributes of nonsense, the first paragraph is more than a match for the second one. I am almost ashamed to put such rhodomontade upon paper, but I am more ashamed of my countrymen, who hear and laud it.

There are likewise in this book evidences of malignity towards the sacred writers and the Orthodox faith, which I am sorry to see, and which give a darker hue to its spirit than that given by conceited or erratic intellect. On page 275 Mr. P. speaks of the Evangelists as "*dull evangelists*," who may have thrust their own *fancies* into the mouth of Jesus; and on page 277 he says Christ did not call Peter "a false liar, *as he was.*"

Now that a man can write in this way concerning those whom Jesus called as his friends and disciples, and commissioned to be the founders of the Christian Church, and concerning one who willingly atoned for an error by penitence and martyrdom, is an indication of malignity so distinct that it is painful. It may not seem so to Mr. Parker, but it will seem so to every one who is in sympathy with the spirit and principles of Christ and his apostles. It may be said that Christ spoke of Peter as a tempter, and admonished him of his errors. But the language of admonition and rebuke serves a purpose. The language of malignity, when no good end can be subserved by it, is a different thing.

I have written these paragraphs to establish a principle. I have used Mr. Parker's name and his book rather as the representatives of a class. If Mr. Parker would accept revelation as a guide to his reason, and the example and spirit of Christ as model and impulse in the achievement of all real good for humanity, he would be a strong and good man. The man who rejects these, and yet professes to teach of God and duty, is necessarily a "*blind leader* of the *blind.*" J.B.W.

A Happy Return.—Our readers may remember hearing of the case of a young man not long ago, who after only a few weeks sojurn at the General Theological Seminary, in a remarkably sudden and inconsiderate manner, joined the Church of Rome. Our first letter from a new and welcome Boston correspondent gives us the happy intelligence that this hasty and most erroneous step had already been retraced, and the wanderer has returned, and been received once more into the true fold. His renunciation was made at the Church of the Advent, by whose zealous and devoted Rector he had been won back to the paths of duty.—*Church Journal.*

THOUGHTS FROM SOUTHERN MICHIGAN.

THIS flourishing inland city is in Southern Michigan, 35 miles from Lake Erie upon the Michigan Southern Railroad. It is the head-quarters of this road, and the location of its offices and main shops. The present population is a little more than 6000. Its site was a dense forest, in which the first tree was cut in 1829. The man who swung the ax on that occasion has since traveled over a good portion of the continent; but now resides here, a poor but honest man. The people may be about half from New-York, one-fourth from New-England, and the remainder from all parts of the civilized world. There are eight Orthodox churches, (five of which have good buildings,) and the Papists have an establishment on a small scale, but sufficient to employ two priests, and a small school.

Up to two years since, the Congregationalists and Presbyterians were united on a plan of union. The congregation becoming too large for the house, and an enlargement found to be impossible under the union, a small majority voted to change it to a purely Presbyterian church. This they claimed as binding on the body; but I believe the best expounders of theological law pronounce it a secession. The Congregationalists so considered it, and proceeded at once to reörganize under the name of *Plymouth Church*, sold their interests in the house, and erected another for present use. Arrangements are made for the erection of a larger building next season.

Rev. L. Smith Hobart has been preaching for the *Plymouth Church* for the past year, but has now left. Where duty will next call him he is yet undecided. He has already received invitations from several places, from Dubuque, Iowa, among others. He is a man with much of the spirit of his Master, beloved by all, and a preacher of more than ordinary interest. I believe the idea of a Western Congregational College at Chicago first originated with him.

We have here many believers in the "Spiritual Manifestations," many of whom are, and have heretofore been, skeptics; and a few who have apostatized from Orthodox churches. There are some whose faith in the Bible is unshaken. They believe it is the work of spirits, but that bad spirits, as well as good, communicate; and as the great mass who seek them desire the false, the great majority of communications come clothed with lies. There have been no cases of insanity among us, except that moral insanity that wishes to believe a lie. They base their faith on what the spirits say; but reject the Bible, though strongly claiming that it was mostly written by spiritual dictation. This shows that their belief is in no manner founded on evidence; as they believe what suits the corrupt heart, but reject what does not please, while asserting at the same time that the evidence in both cases is the same.

But insane or not, they have some philosophers, before whom Paley, Dick or Plato might hang their heads. One of these great lights has put forth the startling proposition that, as God knows everything, He can never increase in knowledge; and that man's destiny being one of endless progression, it is plain the time must come long ere eternity closes, when man will know more than God. What would Hume or Voltaire think of such a disciple? This is equal to the Irishman who said his brother was three years the younger when he died, but had he lived to the present time their ages would have been the same.

Sad as are the results of "Spiritualism" upon many minds, I think the real evil chargeable to it is not as great as the apparent. It appears to me that it rather develops, than makes, infidels and apostates. If I can read the history of human nature and the signs of the times by the light of Revelation and Providence, the time is not distant when such a class as "Orthodox unbelievers" will be almost unknown. The day is hastening on, perhaps even now dawning, when the world will be divided into two classes, the true Christian and the Infidel; when men will take sides in the great contest between God and Sin, and the fact, true from the beginning, be made apparent to all, that he who is not for God is against him. Then may the Church be purged of self-deceivers and hypocrites—Christians may be less influenced by sinners and sinners less by them, each class receding from the other; one advancing in holiness, and the other "progressing" in depravity, *till even* in this world a gulf shall separate them, *almost as wide* as in the world to come!

"Spiritualism"—I cannot write that word, so perverted from its solemn meaning, and made a light to guide men to ruin, without adding the quotation marks—has and will make apostates from the Church, but never from religion. The man who *believes* the Bible to be the word of God, will never abandon that belief for what all the spirits in perdition, or anywhere else, might say. I regard the matter in this light. Thousands brought up under religious influence think they believe the Bible, but on what grounds? Simply and solely because they have always been told it was a divine book! They never investigated it for themselves, perhaps never read half of it, but "believe it" merely on human evidence; and thus their faith is in no wise in God, or the Bible, but in man. Baptized by this shadow, they find *their* way into the Church, sustained only by outward pressure, never dreaming that their faith in God's word is not as profound as Paul's, till the first trial, the first test comes, when "their views are changed," and they no longer believe the Bible to be any more inspired than Irving's life of Washington. But the Bible has not changed, and they have not changed! They have only found out a fact of which they were unconscious before. They never believed it! Thus, while they try the spirits, their own spirits are tried, and their true character developed. May not this thing be permitted of God, in his inscrutable providence, to sift his Church, and reveal men's character in its true light?

ADRIAN, Mich., Jan. 12. C. B. S.

TOUR IN THE TERRITORY.

KANSAS CITY, Dec. 5, 1855.

TO THE EDITORS OF THE INDEPENDENT:

The momentous issue before the country, in regard to Kansas, I hope will render one letter more not unacceptable to your readers. I was induced to take the somewhat laborious and expensive journey to "view the land," in order to *know* how far to encourage immigration. Various representations have been made by those who had come out, and some of whom had *returned.* In a tour of about two hundred and fifty miles up into the Territory, I have made careful observations upon doubtful points, and, I think, am prepared to give a reliable and unprejudiced report.

1. THE SOIL. The fertility of the country has never, to my knowledge, been called in question. It requires but a glance at the *prairie grass to see* what *that is.* The bottoms, which are remarkably wide, and a large proportion prairie, are sufficiently *elevated* and sandy to be suited to cultivation; and of exuberance, fully equal to the Miami bottoms, or any others in the land. The table-lands, which cover the larger portion of the surface, elevated from fifty to two hundred feet above the bottoms, are equal to any rolling prairie. Upon this point, however, I need not enlarge.

2. WATER. Complaint has been made of *scarcity of water*, as an objection to the country. To those who expected to find rivulets and springs, as in a timbered region, such would be the appearance. But those acquainted with prairies are aware that the absence of such little streams is a constant fact in *all* prairies, and probably a *chief cause* of them—by removing all obstructions from the sweep of the fires that destroy the forests.

The question upon prairies, is not whether they are furnished with running water sufficient for agricultural purposes, but *how conveniently* can it be obtained by digging; and is it of good quality when found. Upon much of the flat prairie in Illinois it is found too near the surface; and receiving the surface water with insufficient filtering, is unwholesome. On the rock prairie, in Southern W

thirty feet, chiefly through clay or marl, sometimes a thin bed of limestone; and when found, it is of an excellent quality, impregnated, of course, with lime, as nearly all secondary, tertiary, or alluvial formations are. As a prairie country, therefore, there can be no objection on account of *water*. I would here remark that it should be a *primary* object of the immigrant to secure *well-water*. *Many*, by using water from the surface, have imbibed a poison, which has resulted in chills and fever, *or other* bilious disease.

Nor must this arrangement be considered an *inconvenience*. The salt and water troughs will infallibly call up a herd of cattle, morning and evening; and any urchin would sooner pump their water than scour the plains to find them and drive them up; while a glorious open pasture is provided for them gratis, on the prairie.

3. TIMBER. There is a *deficiency of timber*. In this respect, the region through which I passed did not meet my expectations. It is not, however, an *entire destitution* in any one section. You are never, as on the Grand Prairie in Illinois, "out of sight of land." There was not a moment in my tour when I could not *see* timber in some direction; frequently on both sides, ahead, or in the rear; but the deposits are six to twelve miles apart, and of *limited extent*. The lines of woodland upon the creeks, and sometimes on the Kansas bottoms, are very narrow and light. Not that there would be a serious deficiency for the wants of the country, till more could have time to grow, *if it could be suitably parceled out*. But the first settlers who go in pre-empt it all, and leave those who come after to the open prairie.

There are opportunities, especially on the Indian Reservations, which are soon to be opened to pre-emption, for colonies of twenty to one hundred families to go in and locate upon eligible situations, and by agreeing to share the timber proportionally among them, have an ample supply for all.

This is the only *fault* to be found with the country. In every other respect it excels; and even in this nature has provided remarkable substitutes. There is abundance of limestone in the edge of the bluffs, everywhere, for *building*; there is coal for *fuel*; and the osage orange, which in *three years* grows into an impenetrable hedge, for *fencing*. So that comparatively little timber will be required.

4. HEALTH. I have seen no *local cause* of disease. No stagnant water; no marshy land, not one acre; no *bayous from the* river; the bottoms sufficiently sandy to absorb the rains as they fall; no east winds; few sudden changes; the climate in winter uniformly dry and moderately cold. The following is my table of thermometrical observations for the last seven days:

	Sunrise.	Noon.	Sunset.		Wind.
Nov. 27,	28°	40°	34°	Clear.	West.
" 28,	30°	42°	40°	"	W.S.W.
" 29,	32°	44°	40°	"	West.
" 30,	34°	46°	42°	"	W.S.W.
Dec. 1,	40°	55°	45°	"	S.S.W.
" 2,	38°	45°	32°	"	W.N.W.
" 3,	22°	40°	32°	"	West.

That there will be intermittent fevers, to some extent, in the early settlement of the country, is probable, especially on the *bottoms*; but there is nothing to cause an apprehension of general miasmatic diseases; and for tendencies to pulmonary complaints, no better region could be found. Free from the debilitating effect of extreme Southern heat, and from the damp winds, wet winters, and sudden changes of the Middle, Atlantic, and Ohio States, with a remarkably pure and exhilarating atmosphere, it opens a most favorable asylum for consumptive and asthmatic subjects.

5. FACILITY OF MAKING A COMMENCEMENT. To one only accustomed to woodland, it will hardly be credited with what ease remunerative crops can be put into the new land. There are men here who came in last March with only two yoke of oxen and a boy, whose crop this year is worth $2,300. With such an establishment any *industrious* man can put in fifty acres of corn, which, upon the sod, *will produce* two thousand bushels, and four acres of *potatoes*, good for one thousand bushels. At present prices, they would both be worth $3,000; but those prices are not to be expected hereafter. Of hemp, sixty dollars' worth to the acre is a fair yield on old land, and will be the most valuable staple. Heretofore it has only been cultivated by slave-labor, and of course no improvements introduced in the method of preparing it for market. In ordinary seasons, a farmer, with two plow-boys, and Yankee enterprise, may realize, in addition to corn, hay and feed sufficient for home consumption, the following harvest:

25 acres of hemp, at $60 per acre,	$1,500
25 acres of wheat, at $30 per acre,	750
3 acres potatoes, 750 bus., at 50 cents,	375
10 acres oats, 40 bus., at 40 cents,	160
Crop for market,	$2,785

The inducements for mechanics are equally strong. In addition to wages, from two to three dollars per day, they can now secure, by pre-emption, a good farm for future cultivation, and render their families independent of want.

Thus, while aiding to save so beautiful and desirable a section of our country from the blighting curse of slavery, each individual may be building his own house and laying the foundation, if not of a fortune, at least of a welcome independence.

Are there not *capitalists* who will furnish to honest and *industrious but* poor men, the means of removing and procuring a team, upon such conditions as would be mutually beneficial?

Yours truly,

OBSERVER.

There are SPECIAL INDUCEMENTS to emigrate to Kansas the coming Spring, which will be communicated to any individuals who will apply at this office, or to J. P. Jewett & Co., in Boston.—[EDS. INDEPENDENT.

HOME MISSIONARY CO-OPERATION.

We give below the document referred to a fortnight since. Had we known that the canvassing for signatures was then complete, and the appeal ready to be published, we should have withheld our gratuitous advice. Indeed our strictures were written three weeks ago, but were crowded out in their proper time. As we had not then the signatures before us, of course we did not impeach the judgment of any particular signer in expressing our opinion of the document itself. Nor would we now derogate at all from the judgment of the gentlemen whose names are appended to it, by reiterating that opinion. Most heartily are we with them in the object which they seek; most earnestly would we labor to promote peace among all Christians, and especially to promote the coöperation of Congregationalists and Presbyterians in the work of Home Missions, wherever this is practicable.

We do not think, however, that the real hindrance to such coöperation lies in the decline of brotherly love. There was no lack of such coöperation on the part of Congregationalists down to May last; there is no lack now of the spirit of coöperation and of accommodation in this work. But the measures of the General Assembly at St. Louis—measures passed under a specific appeal to the "denominational spirit"—inaugurated a line of ecclesiastical action in Home Missions, which threatens to conflict seriously with the work of the Home Missionary Society. Of course, if one of the bodies, professing to coöperate in the work of the Home Missionary Society, shall at the same time conduct a separate line of missionary operations, conflicting with those of that Society and detrimental to its treasury, the difficulty thus created cannot be remedied by an exhortation to brotherly love. This was the original ground of difficulty as we understand it, between Congregationalists and Presbyterians, with respect to the work of Home Missions. If our esteemed friends who have issued their earnest appeal for fraternal union, instead of simply signing a document submitted to them, had met together and discussed the real cause of difficulty, we do not doubt that their practical experience and good sense would have produced a document having a more direct bearing upon the question at issue. If they had simply declared their belief that the Home Missionary Society is competent to do the whole proper work of Home Missions, and their determination not to aid with their money, or in any way to sanction an *ecclesiastical* or *denominational* organism for the same work, these few words, followed up by similar declarations from various sections of the country, would have settled the whole question and have restored peace. But so long as an *ecclesiastical* organization for Home Missionary purposes is encouraged in the churches of either denomination, the elements of discord will be perpetuated. Almost every month will witness some new collision *at the West*, between the plans and agents of the coöperative Society and those of the divisive ecclesiastical Committee. We trust that the experienced business-men whose names are appended to this plea, will take up this practical question in the excellent spirit of their document. The "plea," we apprehend, will be of little avail, because almost any one could sign it without making the least concession as to the real point of difficulty. Certainly we have no issue with the scope of the appeal; nor do we know of any party who would join issue with it. What is needed is some practical solution of the difficulty which we have pointed out.

We renew our testimony to the excellent spirit and intentions of the author of the plea—one who has rendered long and faithful service to the cause of Christ in both the denominations here represented; and we trust that the praiseworthy design of those enlisted in this movement, will not be perverted by others to objects never contemplated by them.

AN EARNEST PLEA

OF LAYMEN OF THE NEW-SCHOOL PRESBYTERIAN AND CONGREGATIONAL CHURCHES OF NEW-YORK AND BROOKLYN, FOR THE CONTINUED FRATERNAL UNION AND COÖPERATION OF THESE DENOMINATIONS IN HOME AND FOREIGN MISSIONS, AND OTHER EVANGELICAL EFFORTS FOR THE SALVATION OF OUR COUNTRY AND THE CONVERSION OF THE WORLD.

As our field for home missionary labor has been greatly enlarging for the last few years, and the cry for more churches and ministers in our new settlements has waxed louder and louder, it is matter of joy and gratitude that both the Congregational and the N. S. Presbyterian churches, while heartily coöperating in a common Board of Home Missions, as the most fraternal, economical, and efficient mode of doing the great missionary work, are beginning to feel more deeply their obligations to carry on this enterprise on a larger scale and to meet more fully the wants of the unevangelized millions in the West, who are so soon to make the laws and decide the destiny of our country. With their minds and hearts full of this great work, it is not strange that each of these associated bodies, honestly cherishing their denominational preferences, and wishing to secure the highest denominational development consistent with the great interests of Christ's Kingdom, should seriously consider the question, whether there is any important denominational home missionary work which cannot be done by the coöperative Board, and should therefore be done by separate missionary committees outside of the general society. A little of this separate missionary action has been had in some localities for a few years past, especially in our frontier settlements, in connection with both denominations, and though intended only for good, has to a considerable extent unhappily produced alienations and divisions amongst the churches and ministers of the two bodies; and has been such as to awaken serious apprehension amongst many members of both denominations, that unless very carefully guarded, kindly modified or counteracted, will ultimately result in the destruction of that heaven-blest union which for nearly half a century has so signally characterized the missionary operations of these denominations, and greatly injure both the American Board of Commissioners for Foreign Missions, and the American Home Missionary Society—institutions so dear to all our hearts. The formation of the Church-Extension Committee, though not intended by the last General Assembly to interfere with these friendly relations, has increased the apprehensions of danger on the part of many in both denominations, and especially on the part of the New-England churches.

Now, inasmuch as the American Home Missionary Society has been long equally loved and cherished, and confided in, as the child of our mutual prayers by both denominations; as it has performed our Home Missionary work impartially, ably, and successfully; has been greatly blessed of God in establishing and building up multitudes of our best churches; and as outside action on the part of either denomination is seen to endanger this great movement, has not the time come when the friends of peace and of continued and united missionary action should consult together, and prayerfully inquire what can be done to guard against these evils; to wake up more of the revival and missionary spirit, tending only to union; to secure a more fraternal feeling, and a more full understanding between these denominations; so that they may avoid all conflict with our General Board, and with each other, and thus help to prepare the way for the next General Assembly and the General Associations of the Congregational churches, to take such wise and efficient action in the premises as they will, doubtless, be glad to employ to remove all causes of future alienation and division between the two denominations, and to extend most wisely and widely our great home missionary work.

As the result of much prayerful consideration, it is now proposed, by some of the peace-loving laymen of the New-School Presbyterian and Congregational churches of New-York and Brooklyn, to speak out kindly and plainly on this subject, as they rejoice to see some of our venerable ministerial fathers and brethren have already done; and feeling that the present dangers of our churches require all our efforts for union—lay as well as clerical—that their central locality and business relations with many parts of our country enable them to exert some influence at a distance,—and being encouraged by some of the most influential ministerial brethren to promote the things that make for peace, they trust it will not seem inappropriate or forward for them now to send forth this brief outline of a fraternal appeal, with the belief that it will find a warm and general response in the hearts of our churches, and will encourage and aid our beloved pastors, who, we are happy to know, are laboring to accomplish the same object.

1. These bodies have been, now are, and ought to be in future, essentially one in all the vital elements of Christian and missionary union—to wit, a sound common orthodoxy, evangelical sentiments, and revivals, and missions, in the hands of the Holy Spirit, for the conversion of the world. Standing on this broad and scriptural basis, cemented by the wisdom, economy, and strength of united action, by glorious revivals of religion, by the constant interchange of pastors and members from one branch of the church to the other, by mutual conflicts with our great common enemy, by world-wide missionary labors and successes, these denominations ought not to be alienated in affection, or divided and weakened in their great work, by their differences in church government and polity. While intelligent and earnest Presbyterians and Congregationalists feel a strong attachment to the system of church government and polity under which they have been respectively educated, do they not all agree that both systems are relatively good—amongst the best ever adopted; both greatly blessed of God, when wisely and faithfully administered, in building up these associated bodies, and the great interests of Christ's kingdom; and that this outside protection of good, but uninspired men, around the camp of God, should not separate the armies of Israel in fighting the battles of the Lord?

2. The long-continued, fraternal and successful union of these bodies in the missionary work at home and abroad, established by our venerated fathers, in the best days of our churches, and rendered doubly sacred by the labors and trials of our home and foreign missionaries, fully demonstrates that this union, modified, if needful, to meet the wants of our churches, and of the country, is still practicable and highly desirable, and would continue to be crowned with the Divine blessing, while alienation and division would be greatly injurious.

3. Our continued union is strongly commended by our common experience of the great superiority of the *Christian* over the *sectarian*, or even the merely *denominational* principle (however lawful in its place,) as a motive to missionary effort. May we not attribute much of the strength and efficiency of our Western missionary churches to the fact that they were formed and built up by our united missionary Board, using no denominational inducements to control their church preferences, to make them Congregational instead of Presbyterian, or *vice versâ*, but every inducement to make them preeminently, and first of all, zealous, unsectarian, Christian churches—organized and sustained to do good, to advance the great interests of Christ's Kingdom?

4. In view of the urgent demand for funds, for greatly extended missionary operations at home and abroad, and the consequent difficulty of making two appeals annually to the churches for the home missionary cause; is it not a measure of great wisdom and economy to have one common Board perform as far as possible the home missionary work, having as few exceptional cases as possible, and especially as that institution is now making special efforts to meet the missionary wants of both denominations?

5. The cordial union of the two bodies in future in conducting home missions, and encouraging our scattered members in the new settlements, to unite as formerly in forming temporarily, first, either a Presbyterian or a Congregational church, according to the preferences of the majority, would, it is believed, generally satisfy and please these members, would soon fill our frontier settlements with strong churches and well-supported ministers, and then enable the churches at the proper time, and with sufficient increase of numbers, to have all their preferences met, and the cause of Christ promoted, by a fraternal division into two denominational churches. And if any cases should occur where, on our frontiers, twenty or thirty members of the two denominations should be found asking for church privileges, and yet too sectarian to unite on this truly catholic and Christian basis in a single church, should we not, in forming them into two denominational churches, rather add sectarian imbecility and disunion than Christian strength to our bodies, and create a necessity of supporting two ministers, with double expense, instead of one—and where one could do the Lord's work much better than two?

6. As our Weste :: missionary churches have been formed, and prospered on this plan for many years, cheerfully yielding for a season their denominational preferences, why may not this be our happy experience, in future, if *our influential fathers and brethren in the ministry, and our religious periodicals shall, as formerly*, instruct these infant churches that it is a glorious and heaven-approved sacrifice which they are called to make it, giving up for a time their lawful preferences, for the sake of having more speedily vigorous churches to preoccupy the ground for Christ, to meet the common enemy, and to make the wilderness bud and blossom as the rose? While our religious periodicals must be relied on, next to the ministry, to wake up and cherish this unsectarian and peace-loving spirit, the subscribers think they only utter the common and strong sentiment of the laymen of our churches generally, when they say to our respected editors, that while we are thankful for their fearless and zealous discussion, and thorough advocacy of every fundamental truth, and every righteous reform, we believe that just in proportion as they speak the truth in love, studying more and more the things that make for peace between our different denominations; pressing upon all the spirit of revivals, just in that proportion will our difficulties disappear, and a corresponding blessing crown their important labors for the purity, peace, and prosperity of the churches.

7. Is not this truly catholic and unsectarian spirit rendered the more important and indispensable by the fact, that it is utterly impossible to furnish ministers for hundreds of churches already organized, and that multitudes of our frontier posts must remain destitute of pastors for many years to come, unless our Congregational and Presbyterian brethren will unite in a church organization for the time being, with that branch of the church which shall have the majority? In further illustration of the above remark, and showing still more forcibly the necessity of making the most economical disposition of our ministerial forces, it is to be remembered that more than one thousand ministers are wanting to give one to each of the churches unsupplied with pastors, out of the seven thousand one hundred and eighty-seven churches in the Old and New-School Presbyterian and Congregational connections, to say nothing of hundreds of new places needing churches and pastors, and the hundreds of millions in the pagan world perishing for want of missionaries.

Having sent but a little handful of missionaries to the heathen, and as the whole world is loudly calling for laborers, shall it now be a serious question with us whether we shall take two of the few missionaries we have, to supply two of these little churches of twenty-five or thirty members each on the same ground, where one could do the work far better, and the other could be sent to the heathen? How affecting and suggestive the fact, in this connection, that there are now in the above-named bodies one thousand two hundred and eighty-one churches having but twenty-five members each, or less; and one thousand three hundred and ninety-seven having but from twenty-five to fifty members each, and a large proportion of them without pastors. And, in view of such facts, while we may not neglect the duty of forming new churches where *really needed*, are not some of our first and most earnest efforts to be put forth in supplying with pastors these hundreds of infant churches?

8. As the great mass of our churches and ministers are, we doubt not, warmly in favor of united missionary action—each denomination properly regarding the other, not as a rival, but as an ancient and fraternal ally in fighting the battles of the Lord, each heartily welcoming the other to our great common home missionary field in the West, should there not be, now, as the enemy is coming in upon us like a flood, and the call for laborers is waxing louder and louder, a generous Christian rivalry as to which branch of the church shall do most to fill the common missionary treasury, and to establish our common Christianity amongst the increasing millions of our unevangelized population? And while each associated denomination, sharing equal advantages from the common missionary fund, feels sacredly bound to put forth its best efforts to raise its proportion, yet if in this generous rivalry to extend the triumphs of our common missionary work, either body, by greater wealth or numbers, or a longer course of benevolent training, should have the honor and privilege of doing most to fill the common treasury, should not this generous preëminence, next to love to the cause, become a powerful motive to bring up the corresponding body, as fast and as far as possible, to an equal liberality?

9. While each branch of our church should deeply feel that she has a grand mission to perform, and a large denominational development to secure in a country like ours, large enough to form four hundred and fifty States as large as Massachusetts, and capable of sustaining five hundred millions of people when as densely populated as England, may we not feel fully assured that these high responsibilities can be most fully met by both denominations, by the largest development of the purely *benevolent*, *unselfish*, and *unsectarian* spirit of Christ and his Gospel, in our great united and fraternal missionary work for the salvation of our country and the conversion of the world? Though it is quite possible that for a limited time each denomination, by separate missionary action, stimulated by an intense denominationalism, might extend itself over more missionary territory, and number more weak missionary churches than by our united action, yet who can doubt for a moment, that our present plan of building up churches preëminently, and first of all for Christ—to do good and save souls—leaving each church formed to its unbiased denominational preference, will, in the long run, be sure to fill our frontier settlements most speedily with strong and efficient churches, giving a corresponding efficiency and moral power to the associated denominations which have established them?

10. Having for near half a century gloried in the catholicity of our home and foreign missionary operations, and gathered rich harvests from our united efforts, under the smile of an approving Providence, shall we now, at the middle of the nineteenth century, and at the near approach of the millennium, prove recreant to all our former blessed experience, hoist the sectarian standard, and turn our faces towards the dark ages?

11. While all our churches have a deep, general interest in continued missionary union, our frontier settlements have special reasons for desiring such action, as the formation of small churches of Presbyterians and Congregationalists, where it is desired, according to the preference of the majority, will give them strong churches, with pastors, *most speedily* and *with the smallest expense*; will enable the growing communities of the West soon to gratify their preference by having two strong churches instead of one. Having both a Congregational and Presbyterian parent, these small churches will be able to go to New-England, as well as New-York and Philadelphia, for sympathy and aid, so far as is indispensably necessary to the extension of their Home Missionary work; and having been generously aided in establishing their own churches by the assistance of our two bodies, they will be the more ready to carry the same united Christianity, as soon as able, to "the regions beyond."

12. Though some of our best men, in view of our late tendencies to alienation and division, have, in hours of despondency, had doubts as to the practicability of our acting together much longer in the missionary work, and a few have attempted, we are sorry to say, to estimate the *inestimable value of our blessed union*, yet confident hope and expectation of a long and glorious future of fraternal labor and success springs up in their bosoms, when they remember that, after all, nearly all the churches and ministers of these denominations are strongly in favor of continued union, and intend to hold on to it; know no doctrinal difference between the two churches; stand on the same revival and theological basis; have an affectionate regard for both their Presbyterian and Congregational mother (many of them having been nursed in the lap of both.) Can such beloved sister churches divide, refuse to walk together, when so fully agreed in all the great vital elements of Christian union; when that union is their strength; when Christ has given to them such a glorious, united mission for the conversion of our land and the world; when the great field is everywhere white for the harvest; when our great enemy stands ready to divide and conquer; when the painful disruption of the Old and New-School is fresh in their memory; when multitudes of warm missionary hearts are now deprecating the evils of incipient alienations and collisions, and are imploring the God of peace for the perpetuity of our union; when popery, infidelity, atheism, rationalism, and a mighty emigration from the Old World are coming in upon us like a flood, and are summoning our united hosts around the standard of the cross; when, in answer to the united petitions of our churches, our faith can already anticipate the bursting out of glorious revivals, as in other days, which shall burn up our "wood, hay, and stubble;" reünite all hearts in the strong bonds of our ancient confidence and brotherhood, and give a new power to our beloved Congregational and Presbyterian Zion, in extending the triumph of the Gospel over the world?

The subscribers regard this as only a brief and very imperfect suggestive argument for peace and union which we trust will be followed by others more fully amplified and perfected, by both our clerical and lay brethren in different parts of our country, and by the religious press of our denominations.

Fisher Howe,	Albert Woodruff,
Gurdon Burchard,	Homer Morgan,
Charles Butler,	Charles A. Buckley,
David Hoadley,	Jas. R. Taylor,
Wm. A. Booth,	Henry Mills,
E. M. Kingsley,	J. C. Halsey, M.D.,
Wm. A. Wheeler,	Thos. S. Nason,
Anson G. Phelps,	L. Jackson,
George W. Phelps,	A. G. Benson,
A. R. Wetmore,	John F. Trow,
A. Merwin,	A. S. Barnes,
O. R. Kingsbury,	J. R. Sacket,
B. P. Sherman,	Erastus Graves,
J. W. Weed, M.D.,	Isaac N. Judson,
A. S. Ball, M.D.,	Robert Perry,
J. W. Benedict,	S. W. Stebbins,
Sidney Sanderson,	John J. Perry,
O. H. Lee,	Hugh Aikman,
Jared Linsly, M.D.,	J. M. Frisbie,
Abijah Fisher,	James W. Dunning,
L. S. Benedict,	J. W. Camp,
Thomas Denny,	J. C. Hines,
H. E. Morrill, M.D.,	J. W. Hayes,
Crowell Adams,	R. J. Dodge,
C. P. Baldwin,	E. C. Chapin,
A. D. F. Randolph,	Malan Hewit,
J. B. Fanning,	H. W. Ripley,
H. N. Beers,	R. M. Hardley,
John D. McCreary,	Wm. Himrod,
E. C. Wilcox,	B. W. Mirriam,
S. H. Wales,	H. Griffin,
R. R. Graves,	R. J. Thorne,
M. D. Thomas,	Thomas S. Nelson,
Lucius Hart,	Wm. D. Porter,
Andrew Wesson,	Abm. Baldwin,
Wm. E. Dodge,	Curtis Noble,
Alfred Edwards,	Chas. A. Davidson,
A. B. Lane,	Alfred Smith,
Henry C. Porter,	D. O. Caulkins,
E. B. Brown,	J. B. Thompson,
Wm. W. Hurlbut,	Aug. O. Van Lennep,
E. M. Corning,	Frederick Bull,
Lucius E. Clark,	Cornelius Smith,
James Warren, M.D.,	S. N. Stebbins,
Roe Lockwood,	H. S. Dorr,
H. O. Pinneo,	Samuel C. Hills,
Geo. W. Snow,	Lorenzo Snow,
Wm. Faxon,	R. D. Lathrop,
Richard Bigelow,	J. W. Bartholomew,
Samuel E. Warren,	Isaac W. Jones,
Wm. W. Bliss,	Lewis E. Jackson,
Richard D. Kimball,	Samuel E. Warner,
Wm. Vail,	

Literary Record.

Cousin.—"Elements of Psychology; included in a Critical Examination of Locke's Essays on the Human Understanding. By Victor Cousin. Translated from the French, with an Introduction and Notes by Caleb S. Henry, D.D. Fourth Improved Edition, revised according to the author's last corrections." 12mo, pp. 568. Published by Ivison & Phinney, 321 Broadway, successors of Mark H. Newman & Co.; S. C. Griggs & Co., Chicago; and Phinney & Co., Buffalo.

Drawing.—"Schaus' Drawing Studies; for Schools and Academies." Published by W. Schaus, Printseller and Artists' colorman, 311 Broadway. 4to pp. 30. The drawings are excellent.

Music.—Published by Horace Waters, 333 Broadway.

"The Fairy Bell Polka." By T. H. Howe. 20 cents.

"The Lover's Leap Galop." By Herman S. Saroni. 35 cents.

"I never can be thine." A Ballad, by Eliza Valentine. 25 cents.

"They are gone; they are gone; or, the Red Man's Requiem." By T. Wood. 25 cents.

Chemistry.—"A Class-Book of Chemistry; in which the principles of the Science are familiarly explained and applied. For Academies and Schools." By Prof. Edward L. Youmans. Published by D. Appleton & Co.

Youmans's Chart.—Prof. Youmans has also issued a new edition of his famous "Chart of Chemistry," much enlarged, and with several capital improvements. 4 by 5 feet in size. No school should teach chemistry without it. No apparatus or experiments can answer all the purposes of this.

Benevolence.—"Systematic Beneficence. Three Prize Essays." 12mo.

1. "The Great Reform." By Abel Stevens. pp. 126.

2. "The Great Question." By Lorenzo White. pp. 234.

3. "Property Consecrated." By Benj. St. James Fry. pp. 124.

Published by Carlton & Phillips, 200 Mulberry street.

Miss Austen.—Bunce & Brother, 126 Nassau street, are issuing a uniform edition of the writings of Miss Austen, author of "Pride and Prejudice," etc. We have before us "Sense and Sensibility;" a Novel." 12mo, pp. 309.

Blue Ridge.—"Our Cousin Veronica; or, Scenes and Adventures over the Blue Ridge." By Mary Elizabeth Wormeley, author of "Amabel." 12mo, pp. 437. Bunce & Brother.

Virginia.—"Alone. By Marion Harland, of Richmond, Virginia. Nineteenth Thousand." 12mo, pp. 384. Published by J. C. Derby, 119 Nassau street; Phillips, Sampson & Co., Boston; and H. W. Derby, Cincinnati.

Orton.—"Camp Fires of the Red Men; or, a Hundred Years ago." By J. R. Orton. Derby, publisher. 12mo, pp. 399, with vignette and frontispiece.

Old Hickory.—"Jackson and New-Orleans; or, an Authentic Narrative of the Memorable Achievements of the American Army under Andrew Jackson before New-Orleans, in the Winter of 1814–15." By Alexander Walker. Published by J. C. Derby, New-York; and H. W. Derby, Cincinnati. 12mo, pp. 411.

Dr. Berg.—"Prophecy and the Times; or, England and Armageddon. An application of some of the predictions of Daniel and St. John to current events." By Joseph F. Berg, D.D., of Philadelphia. Published by Higgins & Perkinpine, Philadelphia. 12mo, pp. 200.

Wills.—"Our Church Music; a Book for Pastors and People." By Richard Storrs Willis. 12mo, pp. 133 Published by Dana & Co., 381 Broadway.

Vulgarisms.—"Never too late to learn. Five Hundred Mistakes, of daily occurrence in Speaking, Pronouncing, and Writing, corrected." 12mo, pp. 73. Published by D. Burgess & Co., 60 John street.

Fowle.—"The Five Hundred Dialogues, New and Original, designed for reading and exhibition in Schools and Academies." By W. B. Fowle. 12mo, pp. 312. Published by Morris Cotton, Boston; and sold by D. Burgess & Co., New-York.

Harris.—"A Lyric of the Golden Age." By Thomas L. Harris. Published by Partridge & B[illegible]ton. 12mo, pp. 381.

Smith.—Notes of a Volunteer. An Autobiography." Edited by C. M. Smith, author of "Workingman's Way in the World." Published by A. Burke, Buffalo. 12mo, pp. 390.

Pub. Doc.—"Report of the Secretary of the Treasury on Commerce and Navigation for the year ending June 30, 1855." 8vo, pp. 381. Printed by A. O. P. Nicholson.

Prize Essay.—The premium offered by the Am. Reform Book and Tract Society at Cincinnati, of $100 for the best religious anti-slavery book for Sunday-schools, has been awarded to Mrs. Maria Goodell Frost, wife of Rev. L. P. Frost, of Jamesville, Wis., and daughter of Rev. William Goodell, of New-York, long and widely known and honored for his labors in the temperance and anti-slavery cause. The work is to be stereotyped and published by the Society without delay.

PAMPHLETS.

"The Alcoholic Controversy; a Review of the Westminster Review on the Physiological Errors of Teetotalism." By R. T. Trall, M.D. Published by Fowler & Wells. 12mo, pp. 114.

"Almanach et Directorium Françes des 'Etats-Unis pour l'année 1856." By Dr. Zender, 191 First Avenue. Sold by the booksellers generally. 12mo, pp. 190.

"A Half-century Address delivered at Camden, Me., Sept. 11, 1855, at the expiration of half a century from the first settlement of the town." By Rev. B. C. Chase, pastor. pp. 28.

"Proceedings of the State-street Church, Portland, with the Result of an Ecclesiastical Council." pp. 16.

"Oration of W. H. Seward at Plymouth, Dec. 21, 1855." pp. 15. Published by the Republican Association, Washington, at $2 per 100. Will be mailed and directed singly to furnished names at that rate, free of postage, or will be sent in bundles, at $1 25 per 100, cash.

Whittier, the sterling poet of Freedom, whose lyrics ring through the land, has a new volume in the press of Ticknor & Fields, called "The Panorama, and other Poems." Maud Muller, among other favorites, will be lucluded in the new book. The longest poem, which gives the volume its title, is the piece read this season at the Temple by Rev. T. S. King.—*Boston Transcript.*

Macaulay's England.—Messrs. Phillips, Sampson & Co. published this morning the third and fourth volumes of "The History of England from the Accession of James II. By Thomas Babington Macaulay." This is a very neat edition, uniform with two volumes issued by the same publishers some years since. It is offered at the remarkable low price of forty cents a volume, thus placing the work within the reach of thousands.—*Ibid.*

American Telescopes in England.—The query has been made, "Why does the English astronomer, Rev. W. R. Dawes, send to America for telescopes?" We have seen a letter to our instrument maker, from Mr. Dawes, dated Dec. 20, in which he uses the following language in relation to an eight inch object-glass, which went out in the steamer Canada last October: "Its *efficiency* is certainly greater than that of any other telescope I have tried, both in defining the features of a planet, and in splitting close double stars." This is a clear answer; and whatever may be its bearings upon the honor of America, to one who has surmounted the difficulties in optical art, such an acknowledgment of precedence must be peculiarly gratifying.—*Ibid.*

Religious Intelligence.

Baptist Missions.—The *Macedonian* the Missionary paper of the Baptist Union, acknowledges the receipt of $100 from a Congregationalist, as a contribution to their noble effort to remove the debt resting on them. It should not be forgotton that one of the earliest friends of the American Board, and one of its most liberal benefactors, considering his means, was Solomon Goodel, a Baptist. Besides donations to its funds of nearly $4,000, he gave a legacy of $1,400. An exceedingly interesting account of this noble man, from the pen of Mr. Evarts, may be found in the *Missionary Herald* for August, 1825.

Statistics of the German Reformed Church.—It is due to all concerned, to insert the following corrected statistics of the German Reformed Church, finished by J. H. A. B.

This Church contains 2 Synods; 23 Classes; 322 Ministers; 946 Congregations; Members, (exclusive of at least 10,000 not reported,).....72,755
Baptisms, (during the year, Oct. 1854–55)..... 8,784
Confirmations,.....do.....do..... 4,970
Received on Certificate,.....do.....do..... 726
Dismissed,.....do.....do..... 455
Excommunicated,.....do.....do..... 25
Sabbath-schools,.....do.....do..... 537

The Church sustains 2 English and 2 German papers; a Review which has been better supported than any other similar enterprise, having more than paid for itself the first year; 2 Theological Seminaries and 2 Colleges.

Holton.—Rev. I. F. Holton, formerly of this city, is supplying the Congregational Church at Meredith Bridge, N. H., and may be there addressed.

First Church, New-Orleans.—This important church surely has learned the grace of giving beyond most others, if we may judge from the salary they offer for a pastor's services. We understand that they have made overtures to the Rev. Dr. N. L. Rice, of St. Louis, Missouri, with the promises of seven thousand dollars salary, if he will become their pastor.—*Presbyterian.*

Butler.—The Rev. William Butler, now stationed at Lynn, Mass., has, by the concurrence of Bishop Waugh and the official board of Lynn Common Church, been released from his charge for two months, in order that he may accompany the Irish deputation in their visits to New-England and other parts of the country. Brother Butler, being himself a native of Ireland, and thoroughly acquainted with the religious condition and wants of that country, and also an eloquent and energetic speaker, will be able to render the cause very important aid.

Johnsonville.—A house of worship was dedicated to the service of God, at Johnsonville, Rens. Co., Dec. 6. Sermon by Rev. Dr. Beman of Troy. This is a new enterprise; Johnsonville is a thriving mannfacturing village in Pittstown, within the bounds of the Presbytery of Troy. The people there with a little aid from their neighbors have erected a neat edifice—finished and furnished it and added a bell, all at the cost of about $2,500, and the whole amount is raised within 250 or 300 dollars. Rev. Peter Gordon of the Associate Reformed Church, was installed pastor of the church on the 9th. Sermon also by Dr. Beman.—*Evangelist.*

An Improvement.—The Board of Directors of the Auburn Theological Seminary, N. S., have passed a resolution Instructing their Professor of Homiletics to give special attention to training the students in *off-hand* preaching. The method adopted by the Professor is to give out in advance a text on which all are expected to prepare themselves to speak. The Professor calls on such as he pleases, and those called up proceed to discourse on the text at various lengths, from two to twenty minutes. The exercise, it is said, is found highly interesting, and affords evidence how much latent capacity there is for this kind of preaching, only needing to be properly encouraged and called out. We should rejoice if the Seminaries in our own Church would adopt a similar method of drawing out the talent of our young men, for serving the cause of Christ and humanity in this way. To train ministers to speak well with but little time for preparation is one of the most important duties a corps of instructors has to perform.—*Banner.*

Episcopal Class Meetings.—The *Episcopal Recorder* earnestly recommends the institution of class or band meetings, which, under the direction of judicious teachers, to be appointed by the minister, may meet at specific periods for conference and prayer; and urges the plan by the fact, that such meetings have been greatly blessed in times past, not only among the Methodists, but Episcopalians. Instances of the happy results of such meetings are mentioned, which more than justify the expectation of great good from them, and press it as a demand of the Great Head of the Church, that they be not neglected.

Chicago.—The Tract and Ladies' Missionary Societies have combined their city operations with a view to increased efficiency; they employ Rev. E. F. Dickinson as Superintendent of tract distribution and City Missions, and will employ two colporters, one Irish and the other German, as soon as they can be found; they have resolved to raise $2,500 by an appeal to the churches and benevolent citizens.

The Executive Committee of the Presbyterian Board of Missions have in contemplation, the commencement of Missionary efforts among the Afghans; the population of Afghanistan is esteemed at five millions—nearly all Mohammedans; and though not practicable for Missionaries to live in the country at present, yet the Afghans in considerable numbers are accessible at some places in the Punjab; for some years, several youths of the nation came under the instruction at the school of the Board, maintained at Lodiana; and by raising up missionaries from among them, and translating the Scriptures into their language, the Rushto, they hope to succeed in good enterprise, and bring an interesting people to the knowledge of the great salvation. The English church missionary society has already formed a station at Pesha-war; but more may and ought to be done than a single Society can accomplish. An English gentleman, a Captain in the Indian army, well acquainted with the Missionaries of the board, has generously contributed $7,500 to their aid.

Liberia.—Besides the College in Liberia, efforts are making for the endowment of two Colleges for colored men in this country. The first of these will be under the superintendence of the Presbyterian Church, and will be located in Pennsylvania the second under the patronage of the Methodist Episcopal Church, and will be in Ohio.

Clark.—Rev. Daniel Clark, of Fredonia, N. Y., has received and will probably accept a call to the Presbyterian Church in Lyons, Iowa.

Indian Opposition.—The council of the Cherokee Nation, at its late meeting, passed a bill authorizing their principal chief to open correspondence with several of the Missionary Boards having missions among them, complaining of the inculcation of anti-slavery doctrines. A bill to prevent polygamy was lost.—*New-York Observer.*

Progress of the Gospel in the South.—The N. O. *Creole* says: "We have calculated the amount of preaching at the North in the four churches, Old-School Presbyterian, New-School Presbyterian, Baptist and Episcopalian, for the following five years, viz.:—1850, '51, '52, '53, and '54, and the result of the same, in reported conversions. And we have compared this calculation with the amount of preaching performed at the South, in the churches of these denominations during the same period, and with its results in reported conversions. The figure stands thus:—At the North the amount of preaching was 85,436 years: additions to the churches, 163,563 souls. At the South, amount of preaching 24,918 years; about one-fourth less; reported additions 214,928 souls; or about one forth more. There may exist some errors in these calculations which we have not discovered, but of this we are persuaded, he who will study the records of the churches, will rest assured that the Great Head of the Church is bestowing a blessing upon the preached Gospel at the South, which should encourage all those who are interested in Southern Missions. We shall not express the growing convictions, sympathies and hopes which animate us

THE INDEPENDENT.

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The Independent.

NEW-YORK, JANUARY 24, 1856.

TO NEW SUBSCRIBERS.

We would inform those wishing back numbers that our supply is exhausted. Those subscribing now will be obliged to commence with the present issue We printed a large number of surplus copies, expecting to be able to furnish all who might wish them, but our new friends have been more in number than we anticipated.

PROMPT RENEWALS.

Thousands of our subscribers, with the first number of this month, commenced a new year of *The Independent*. Will all such remit promptly *two dollars* to renew their subscription? Do not wait for an agent to call upon you, or until you can send by a friend coming to the city, but send *now*. Enclose the amount in the envelope, with your name and post-office address, and forward by mail. We will take the risk of its safe arrival. Do not wait and incur the liability of an *extra fifty cents*. Many are daily forwarding their neighbors' subscriptions with their own; this is a good plan and saves postage. Let each one also try and send the name of one or more *new subscribers*. For every four *new* names sent with the money we will forward a fifth copy gratis for one year.

FEED MY SHEEP.

It was not alone to Peter, but through him to all who have the care of souls, that our Lord addressed this charge. All true disciples are Christ's sheep. As such he knows them and cares for them. He desires their health, their growth, their happiness. He has made rich provision for them, and bids his ministers see to it that they are well supplied. It is, in part, through the under-shepherds that he fulfills his promise that they that come unto him shall never hunger, and they that believe on him shall never thirst.

It is not to be taken for granted, therefore, that those who have avowed a Christian hope no longer require the particular attention of the Pastor. Religious life and culture are progressive. The new-born, spiritually as well as naturally, are of course but babes. They must have nourishment that they may grow; and for a long time they will stand in need of some ministry of love. Even the strongest disciples indeed, require to be cared for and assisted. They doubtless can, and should, do not a little for themselves, since they have free access to the Scriptures. Yet after all, they must be fed; fed regularly, faithfully, and according to their need. They are nearly sure to suffer without this. They are obliged to give so much attention to the daily cares of life, are so liable to forget even their own wants, that it is indispensable that those to whom Christ has committed the keeping of his flock should diligently look after them and see that they lack nothing. The faithful shepherd conducts his sheep into the sunny valleys, where they may find sweet pasture, and brings them to the gushing fountains, or to the crystal streams, that without the weariness and peril of a wandering search they may be filled and satisfied. Even so does it belong to the wise pastor to study carefully the wants of those over whom he watches; to place before them the Living Bread; to teach them to draw water out of the wells of salvation, and never to suffer them to hunger and thirst in vain. While the divine life is in its essence an inward and spiritual power, it is, in its development, an education, an attainment to which judicious influence and instruction may give effectual aid. In the formation of his religious habits, the discipline of his moral powers, the enlargement of his experimental knowledge, and the direction of his activity, every believer has need of a constant and enlightened guidance.

Of course professed disciples, in common with others, will be instructed from the pulpit. But whether wisely or not, it has come to be expected that the sermon on the Sabbath shall exhibit especially the broader views of religious truth; shall discuss its cardinal doctrines and illustrate its general principles of duty; and then the application must necessarily be to *classes* of hearers, more or less comprehensive, as the case may be. There are many relations of Christian truth to special personal wants, which it hardly comes within the scope of such discourses to consider. Besides, there are many things pertaining to the inward struggles, sorrows, fears, and even to the hopes and joys of the Christian's heart, too sacred to be fully unfolded in the presence of those who cannot comprehend them, nor feel with them even the smallest sympathy. It is in a more familiar way, in personal conversation, and in the easy address of the social meeting, that the Christian pastor is to enter into all the deep things of religious experience and life. There he should do it *thoroughly*. In the weekly meeting for prayer, the family gathering of Christ's household withdrawn from the worldly and profane, great freedom may be used, in laying open the holy mysteries of the secret life with God. He may there take up in detail the difficulties, trials and failures, the encouragements, successes and joys of Christian living. He need not hesitate to open the treasures of his own experience, nor to draw out the inner histories of others in illustration of God's grace. It will be found that such a course will deeply interest all genuine disciples. It will enlighten, cheer and stimulate them in the most effectual manner. It will feed the sheep, as Christ would have them fed.

There is not the least danger that the ministers of Jesus will ever be too earnest and too pungent, in pressing those who have not repented to their duty. It is, however, doubtless possible that they should direct their thoughts and efforts too exclusively to such. Is it not an indispensable condition of success in preaching to the unrenewed, where a Christian church exists, that there should be the daily exhibition of consistent, living piety, and the warm and genial atmosphere which such a piety diffuses? What, like a deep religious experience, can clothe a church with moral power? What else can fit it to coöperate effectively with the pastor in the work of saving souls? How, without this, can Christians be prevalent in prayer, for those gracious influences from Heaven, in the absence of which the good seed will be sowed in vain? May it not be, that the sad condition of too many churches, through long periods of their history, and even of favored churches, in the intervals between the special seasons of refreshing, is in no small measure owing to a want of due attention on the part of pastors to the spiritual culture and training of those who have already professed religion? We respectfully suggest the inquiry to our brethren in the ministry. Feed my sheep. Let us write it over our study-doors. Let us feast *ourselves* on the infinite fullness of Christ, and realize within ourselves the mighty inworking of his grace, that we may be fitted to perform the duty. What our own souls lack, we cannot communicate to others.

THE REVIVAL IN GERMANY.

There is now in progress in the Protestant states of Northern Germany what may be termed, without violence to language, a revival of religion. This is not a "revival" in the technical New-England sense, with protracted meetings, a remarkable conversion from the ranks of the impenitent, but a calm awakening of religious feeling in communities and churches where it has long been slumbering. It is evinced in increased attendance upon the exercises of the sanctuary, in the publication of earnest religious books and periodicals, in the instructions of theological professors, in the annual conference, or *Kirchentag* of the German Evangelical churches, perhaps more than any where else, in the activity of that remarkable Christian union which is known as the "Inner Mission."

The association to which this name is applied is presided over by Von Bethmann-Hollweg, one of the leading statesmen in Germany, and numbers among its officers such men as Stahl and Hoffman, but it owes its origin to Dr. Wichern, of Hamburg, the founder and present director of the famous "Rough-House." He is still its life, and the little thatched cottage which in 1833 he opened as a home for ragged boys, is become the centre of a great Home Missionary Union.

The combination of religious enterprises in this "Inner Mission" is worthy of particular remark. Starting with the "Spiritual and physical elevation of evangelical people as its object;" the society engages in printing books and tracts, it circulates the Bible, sends forth colporters; takes orphan asylums, prisons, and other great institutions under its direction, so far as relates to their religious wants; trains young men as "Christian brothers" to be chaplains in such establishments, visitors of the poor, and the like; looks after emigrants and immigrants; charges itself with befriending the interests of German Christians at Paris on the one hand and at Constantinople on the other; provides religious preaching and instruction for those nomadic companies that are engaged in railroad building away from any village; starts and sustains monthly concerts of prayer in all parts of Germany; and in short, advances the Gospel kingdom so far as it can without attempting to make Protestants of Catholics, or Christians of heathen.

Such are the commendable means it employs for the development of true religious life among those who are recognized by law as "Evangelical" men. The results have in the main been good. They might have been unqualifiedly good were it not for the attempt of the King of Prussia and his cabinet, to say nothing of other rulers, to use this religious movement for the strengthening of the throne.

The identity of church and state leads logically to the identification of God and the king. Liberal men, lovers of freedom, jealous of royal encroachment, look with dread therefore upon the "pietistic" movement of the Inner Mission, while its friends on the other hand stigmatize their opponents as "red republicans" and "rationalists." There is here a cause of much evil to the interests of true Christianity. The "Party of the Cross," by a strange perversion of language and of doctrine, has become the familiar designation throughout Europe of those friends of the Prussian King, who oppose all progress, head the reäction from the advance of 1848, are curtailing popular education, venting spite upon the Allies in the present war, and upholding Russia as the grand defender of all good conservative interests in Europe, whether civil or religious.

This state of things is truly lamentable. Its issue, none can foretell. Should the royal Russian reactionary party continue to grow in strength, it may make from the present religious awakening in Germany, greater obstacles to the progress of Gospel freedom, than the Church of Rome has ever built. If on the other hand, religious feelings are cultivated with no such ulterior objects as the support of tottering thrones, Germany may even stand as forward in works of practical Christianity as it is now distinguished in theological learning.

PSALMS AND HYMNS.

A communication from a "Scotch Presbyterian" in our last week's issue, explains, clearly and in a Christian temper, the views of those churches in this country—mostly if not wholly Scotch in their origin—which are distinguished from all others by their abhorrence of Hymns, and by using in their public worship only a particular version of what they call the "Psalms of David." It ought to be understood that those Christian bodies can render a reason for the distinctive character of their worship, and that their practice in that respect is founded not on a blind and obstinate tradition only, but on an intelligible and respectable principle.

Our correspondent himself does not seem to be aware that the particular version in which he and his fellow-worshipers are accustomed to sing the inspired Psalms, is not Scotch, but English. It was imported into Scotland with the Westminster Confession and Catechisms, and the Directory for public worship. The author of it, Francis Rouse, was a member of the Long Parliament, and his work, revised and amended, was approved by the Westminster Assembly of Divines, and was published "by authority of both Houses of Parliament, and recommended to general acceptance." In England it never attained the general acceptance to which it had been recommended by so high an authority; but in Scotland it came into universal use, and has continued to this day. There, it is printed and bound in the same volume with the Bible, (we do not remember ever to have seen a Scotch copy of the Bible without that appendix;) and good people, however educated and refined, admire its diction and versification, as heartily as an Englishman admires the Prayer-book. The stiff antipathy which there opposes the idea of an improved version, is analogous to the unwarranted and half-idolatrous reverence with which King James's translation of the Bible is regarded wherever the English language is spoken,—except among our New-version Baptist brethren, who, after their new version is published, will be no longer Baptists but Immersionists.

The notion that nothing which is not a literal version of inspired Scripture may lawfully be sung in Christian worship, was universally accepted, two hundred years ago, among the English Puritans of all parties, and on both sides of the ocean, as well as among the Presbyterians of Scotland. It was as conscientiously held by the Pilgrims of the Mayflower, and by the devout founders of Boston, Salem, Hartford, and New-Haven, as by any of their contemporaries in the Scotch Kirk. The tradition of this prejudice, as we call it, continued unbroken till the rigid Puritan doctrine on that subject was demolished by Dr. Watts. He boldly announced, and powerfully defended, the principle that there is a difference between reading the Psalms as portions of inspired Scripture, and singing them as a liturgy. When we read them they are the Word of God to us,—teaching and guiding us by the experience, and the inspired thoughts and emotions, of ancient kings and prophets who desired to see the things which we see. When we sing them in worship, they are the word of our praise to God,—offering to him the thoughts and the desires and affections which his Word and Spirit have awakened in us. When we read the Psalms for doctrine and instruction, we want a translation as closely literal as the idiom of our language will permit. When we sing, we want some adaptation of the ancient composition to our experience and sympathies, as worshipers not under the Mosaic but under the Christian dispensation. If, for the sake of adapting the matter to our modes of singing, we may reduce into a metrical form that which by Divine inspiration was written without meter; surely we may also take the liberty of making such a paraphrase or imitation, as shall express the praise of believers to whom Christ is not the object of dim prophetic expectation, but a Savior clearly made known in historic records, and who find access to the mercy-seat not with blood of bulls and goats but by the new and living way. It was on this principle that Dr. Watts—whose chronological place is in the third generation after the Divines of the Westminster Assembly—gave to the churches his admirable version of the Psalms. Others had attempted only a timid and stiff versification. He—specially endowed for such a work by rare poetic genius, by various learning, by a happy faculty of spiritual exposition, and by extraordinary fervor and loveliness of piety—gave us the book of Psalms "*imitated* in the language of the New Testament."

The introduction of Watts's Psalms into the churches of New-England, more than a hundred years ago, was a slow and perilous innovation, not accomplished without overcoming a strenuous and conscientious opposition. Gradually the Psalms came in, but the Hymns were still excluded—perhaps by way of compromise with the old opinion against the use of human compositions in the worship of God. The hymns, however, with which the English language from that time forward was enriched, by Watts, Doddridge, Mrs. Steele, and others, could not but become favorites with religious readers; and having become familiar in the closet and in the family, having associated themselves with the tenderest and sublimest experience of the Christian life in multitudes of devout minds, they must needs make their way into the congregation. How early Watts's Psalms and Hymns became a church-book in Massachusetts, we are not informed, but we believe that Hymns, in distinction from Psalms, were never used in the Connecticut churches, or at the most, were not in ordinary use, till Barlow, in 1787, at the request of the General Association, prepared and amended an adapted edition of Watts's Psalms, and added seventy Hymns selected from the same author. Ten years later, the General Association invited Dr. Dwight to make a new attempt, and not only to modify such passages in Watts's version as were inapplicable to this country, but also to versify the few Psalms which Watts had omitted. His work was submitted in 1800 to a joint committee of the General Association and the Presbyterian General Assembly; and to the certificate of their approbation they appended, on their own authority, a recommendation to him that he would add to the Psalms a selection of Hymns. The same recommendation, as Dr. Dwight informs us in his preface, had been previously made by "a number of the clergy and laity, of the first respectability." Accordly, the book then offered to the churches of Connecticut, and adopted by them with remarkable unanimity, contained, in addition to the Psalms, 263 "Hymns selected from Dr. Watts, Dr. Doddridge, and various other writers." Dr. Dwight says of his selection,—in words strikingly suggestive of what was in 1809 the state of public opinion about Hymns,—"Had I followed my own judgment, the collection would have been somewhat larger; but *I found several judicious divines of opinion that it would be expedient to make it still less.*" What the churches wanted was not a Hymn-book, but a Psalm-book.

The "great awakening," in the middle of the last century, had facilitated the introduction of Watts's Psalms in the place of the old versions. So the remarkable revivals of religion which began just before the beginning of the present century, created a demand for Hymns, "revival Hymns." The "Hartford Selection," and Nettleton's "Village Hymns" were among the results of that demand,—Hymn-books for prayer-meetings, for inquirers' meetings, and for all sorts of meetings except in the meeting house. Not Psalms, but Hymns were more and more associated with conversion, with revival, and with excited religious feeling. Hymns that preach instead of praising or adoring God,—Hymns of expostulation with the sinner, or of invitation and entreaty—Hymns of self-examination and of religious experience,—Hymns descriptive of mental frames and exercises,—Hymns that often are not Hymns at all,—become associated with the idea of quickened religious sensibility, and of revived religion. Meanwhile the Psalms, those divine models of poetry for public worship, fall into disuse and disrespect.

It seems to us that the distinction between Psalms and Hymns, and the superiority of the former, should be constantly recognized in the churches. Ministers, in their duty of conducting public worship, should be careful to regard this distinction, and to give the Psalms their place of honor. Our public worship is most likely to be Scriptural in tone and spirit, if the Psalms are used as they should be, especially in our Sabbath assemblies.

The extensive use of Hymns instead of Psalms in public worship, is coincident in time with the origin of Methodism, as distinguished from the Puritan movement which preceded it; and the progress of modern hymnody toward the displacement of what is more properly psalmody, indicates the progress of Methodist ideas and sympathies. We do not use the word Methodism in any disrespectful meaning. It is not synonymous with Arminianism. It includes far more than Wesleyanism. There are Methodists Whitefieldian as well as Wesleyan, Calvinistic as well as Arminian. Puritanism was a sublime struggle to bring into the world a grand objective ideal, which is found in the recorded Word of God. Truth, order, right, the will of God—to establish these upon the ruin of merely human things, was the great thought of Puritanism. Methodism, in the sense in which we now use the word, was an awakening, an excitement, a spreading glow of conscious emotion. It was intensely subjective. It turned all thoughts upon questions of religious experience. Its tendency was towards an excessive and morbid self-consciousness. Modern Hymns from authors like Newton and Cowper, as well as from Wesley and his school, are characteristically subjective, while the Psalms and the older Hymns, like those of Watts and Doddridge, modeled after the Psalms, are as characteristically objective. The mind, in the use of the former, is occupied with its own state and experience; in the use of the latter, it is filled with thoughts of God, of Christ, of the Church, of heaven, and of eternity. Hymns, therefore, fluctuate with the changing ages. The Psalms are a Divine model of worship, and they stand immutable forever. We cannot dispense with the Psalms. We must take care that they do not become obsolete in our churches.

Some modern collections for use in public worship do not properly regard the distinction between Psalms and Hymns. This is the case with the Baptist Collection (the Psalmist,) as well as with all Methodist collections so far as we know them. In the book recommended by the N. S. Presbyterian General Assembly, some pieces are put among the Psalms which in reality have no right there, being only Hymns founded on a motto taken from the Psalm to which the compiler has referred them. The plan of the Plymouth Collection obliterates this distinction in the arrangement, but the compiler remedies that defect, in part, by giving a separate index to the Psalms. The number of separate pieces from the Psalms, as given in the index, is 102, only 62 of the Bible Psalms being represented, and the entire number of pieces of all sorts being 1374. The book of "Psalms and Hymns," set forth by the General Association of Connecticut, contains 497 versions of Psalms; every Bible Psalm being represented, and the whole number of pieces in the book being 1203.

THE CASE SUMMED UP.

A recent author, speaking of the "quiet after-dinner talk" common among the Germans, remarks, that "in that state of suffused comfort which quiet digestion creates, they hear without anger the opinions of antagonists." It is with this suffused after-dinner comfort that we have read the "Letter of a Congregationalist Director," without the least disturbance of temper or digestion. Indeed it has proved upon the whole a divertisement.

This feeling, it would seem, has been somewhat extensively shared. A correspondent in Western Massachusetts writes as follows:—"There was a kind of sublimity in the appearance of this champion of the Tract Society. He reminded me of the days of chivalry, when a single knight rode out in front of a host, and offered to sustain the cause of his king or country on the point of his trusty lance. I hoped there was something in him—that his words were more than those of a braggart, that the cause he had 'set on his quill' would be gloriously vindicated; but alas for these hopes! in the first encounter of your reply he and his 'Rosinante' were rolled in the dust."

A Boston correspondent of the *Congregational Herald* has another comparison. He says:

"I received the letter of the 'Director' in a pamphlet form, two or three weeks since, bearing the caption, 'The Tables Turned.' The title is inspired I think. The letter is nothing but a *table tipping* affair. If the tables are turned by such reasoning and statements as this document contains, they never deserved to stand a minute. If they are turned by such measures as that of quoting the advertisement of a penny paper and passing it off for the sentiments of *The Independent*, then they must be *tipped* by an '*evil* spirit.' The 'Director' is fast going over to Spiritualism, not *spirituality*. He is laboring under a 'strong delusion.' The end is not yet. The churches are not satisfied. I believe that the great mass of Christians in New-England believe that *Table Turning* is a humbug, though it be the latest edition referred to above."

To us this champion's performance has been a continual reminder of the innocent attempt of "Snug the joiner" to personate a lion.

Snug.—"Have you the lion's part written? Pray you, if it be, give it me, for I am slow of study."

Quin.—"You may do it extempore, for it is nothing but roaring."

When at length the lion enters, he takes the wise precaution not to shock the nerves of his auditors.

Lion.—"You, ladies, you whose gentle hearts do fear
The smallest monstrous mouse that creeps on floor,
May now, perchance, both quake and tremble here,
When lion rough in wildest rage doth roar!
Then know that I, one Snug the joiner, am
No lion fell, nor else no lion's dam;
For if I should, as lion, come in strife
Into this place, 'twere pity on my life."

Theseus.—"A very gentle beast, and of a good conscience."

Dem.—"The very best at a beast, my lord, that e'er I saw."

Lys.—"This lion is a very fox for his valor."

The.—"True; and a goose for his discretion."

"A Congregationalist Director," at his entrance upon the stage, "in wildest rage did roar;" but being naturally averse to strife, he kindly hushes the fears of his auditors by assuring them that he is a "most peaceful and timid animal"—"a very gentle beast and of good conscience;" neither a committee-man nor the Society; "no lion fell nor lion's dam,"—nobody, in fact, but simple "Snug the joiner." Now that he has played his part to the admiration of uninitiated spectators, we advise him to keep snug in his covert, and to guard both his valor and his discretion by never attempting the lion again. Esop has a fable of a certain "peaceful and timid animal" that put on a lion's skin; but we forbear to quote. As now the "Director" retires behind the scenes, the Chorus enter to interpret the story and its moral.

We cannot comply with the wishes of correspondents whose letters pour in upon us daily from Maine to Iowa, urging us to complete the dissection of this Letter of a Congregational Director upon every point.

Says one, "I hope before you leave him, you will give a chapter of his inconsistencies; to me they are palpable and glaring." And so are they to every candid reader. To expose them all would require the reprinting of the document, which we are sure no reader would desire. What is his letter but an attempt to justify the Committee, first by asserting that they *have* published on the subject of slavery all that can be desired—thus conceding that they ought to publish on the subject; and secondly by arguing that the very basis of the Tract Society forbids them to publish *anything* upon the subject of slavery!

Says another, "Thousands are looking with great interest on this discussion. It is in my opinion one of the best works now upon your hands. Do not think of giving it up. Great numbers are in strong sympathy with you. Push on your inquiries with mildness and wisdom, but firmness." This we purpose to do upon the main issue; but in order to this we must now set aside the minor points raised by this "Director."

A pastor in Massachusetts commends our thoroughness in this discussion, and adds: "With my own funds I constituted four of my children life-members of the Tract Society, and never with my consent shall its mighty influence be prostituted to lend the least countenance to American slavery."

Another urges us to point out the deceptive use of quotation marks by a Director, in imputing to the Report of the New-York Association many sentiments that it does not contain, and especially in confounding it with this journal with which it has no manner of connection. But it were a waste of time and space to correct such minor impositions in a document which is one continuous misrepresentation.

And so of the requests of others. We are quite of the opinion of an elder in a Presbyterian church, who does not take *The Independent*, and has never seen the Report of the N. Y. General Association, that "the Tables-Turned, which has been sent to him in pamphlet form, needs no reply, being sufficient in itself to *confirm* the disapprobation of the Publishing Committee's policy which it sought to avert." Indeed the most difficult problem for that Committee now is, How shall they relieve themselves from the embarrassing and humiliating position in which their champion has placed them by this illogical and indecorous defense? This "Director"—who is none other than one of the Executive officers of the Tract Society—has exposed the fact, that a grave Publishing Committee caught up an English reprint of an American work, and were so willing to withhold any testimony that Mather might have borne on the subject of slavery, that they did not trouble themselves to inquire *what* that testimony was, but canceled even the passing allusion to it that Burder made in his note. The Committee will owe to the indiscreet zeal of the "Director" the mortification of this exposure. They would have done better to have kept their defense in their own hands.

This "Director" has also exposed the fact, that after Mrs. Duncan had been "teased" in vain to consent to a mutilation which she could not hinder, she was at length induced to acquiesce in it under the alternative of the immediate suppression of her book, which was flatly presented to her by one of the Secretaries as an *ultimatum*. The Committee owe to "A Director" the mortification of this exposure.

He also contends that the Publishing Committee are precluded by the very basis of the Society from publishing anything on the subject of slavery, and he has thus greatly embarrassed their action for the future upon that subject. Either they must disown his construction of the basis, or if they allow it, must hereafter eat their own words. We will do our utmost to extricate the Committee from this dilemma, by ignoring their past delinquency whenever they shall manifest a disposition to discharge their present duty.

In bringing this discussion to a close, we would turn the attention of the reader to the following facts.

1. The Publishing Committee of the American Tract Society, departing from the spirit of the American churches in the last generation, have mutilated, diluted, or suppressed the witness of a true piety against the abominations of slavery and the slave-trade; and have studiously avoided the publication of anything upon American slavery as a system of iniquity which the Gospel must do away.

2. For some years past the attention of members of the Tract Society in various parts of the country, has been directed to this policy of the Committee; and a growing dissatisfaction with that policy has been manifested through the religious press, and the action of ministerial and ecclesiastical bodies. A "Director" affects to think that this dissatisfaction is limited to a very few journals in one denomination; and boasts especially that nothing of the sort is felt by the professors in colleges and theological seminaries. We have some acquaintance with the religious journals of the country, and have scrutinized them upon this very point; but we have yet to see the first article in any one of them which attempts to justify the Publishing Committee in mutilating and suppressing such testimony as that of Mather against chattel-slavery and the slave-trade. As to the faculties of the Colleges, we presume that President Lord of Dartmouth would be found with the Committee; but we advise "A Director" to make diligent inquiry at Yale, Andover, and other leading institutions, before he brings out a second edition of his "Letter."

It is a significant fact that, outside of the circle of papers affiliated with or represented in the Publishing Committee, hardly one journal of respectability has indorsed the Director's Letter. It has been left to the advocacy of such sheets as the "*National Democrat*" and the "*New-York Express*."

One of the most useful agents of the Tract Society, who is not a Congregationalist, states as the result of his observation, that "disaffection with the course of the Committee on slavery is *by no means* confined to Congregationalists," and he adds, "that he assents to the general plan and spirit of the Report of the General Association of New-York."

A minister who was for twenty years an efficient agent of the Tract Society, writes us the result of his extended observation, that "a change in the course of the Publishing Committee on slavery is *demanded by a large and rapidly-augmenting class of the single-hearted, pious, praying, contributing ministers and members of evangelical churches.*"

If this dissatisfaction were peculiar to Congregationalists, it would be but another proof of the virtue of that simple and scriptural church polity which enables Christians to exert the full power of the Gospel against every form of sin, untrammeled by territorial organizations which at one point or another are linked with systems of iniquity.

We are proud of the position of Congregationalists on this subject. Says the Boston correspondent of the *Congregational Herald:*

"The 'Congregational Director's Letter' has elicited no little interest among the clergy and laity of Massachusetts. *The Independent* is quite extensively circulated here, and the review of said 'Letter' in that paper has been read with deep attention. I have conversed with several ministers of late upon the subject, and there is but one feeling expressed by them, and that is, the 'Congregational Director' has made a bad matter worse. The sentiments contained in *The Independent's* review are very generally received by those with whom I have conversed."

But this dissatisfaction is neither local nor denominational. It is wide-spread in the Tract *Society*. Should the Secretaries and Agents publish all that they have known of such dissatisfaction for the last five years, it would approach a general public sentiment. So far as we have observed, this dissatisfaction has been expressed in the spirit of Christian courtesy and forbearance. A model document in its way, is the "Unanimous Remonstrance of the Fourth Church in Hartford." We commended this to our readers at the time of publication; but if any have not read it, we advise them to inclose a postage stamp to the *Religious Herald*, Hartford, Conn., ordering a copy.

3. In the year 1854, the General Association of New-York was applied to by the agents of several benevolent societies, for an indorsement of their claims upon the favorable regard of the churches. As some of these societies were more or less involved with the question of slavery, the Association appointed a Committee to report upon their relation to that subject. In August, 1855, the Committee submitted their Report, which was unanimously adopted. This Report has gained a sudden notoriety, as if it were the first and only remonstrance against the course of the Publishing Committee; whereas it is but one of many. In adopting it, the Association simply exercised the right of every such body to state the terms upon which it lends its credit to those who seek it. The Association did not arraign the Tract Society, nor "condemn it unheard," nor use toward it or any of its officers any unkind and opprobrious epithets. It exposed and condemned a certain policy in the conduct of an institution brought before it for a recommendation to the churches. As we have repeatedly said, this journal is not and never has been the organ of that Association, or of any of its Committees. We do therefore but express our impartial judgment when we say, that next to the resolve originating the Albany Convention, this action will live in the grateful recollection of the Congregational churches, as a proof that the Congregationalists of New-York are one with the Congregationalists of New-England in the great principles of truth, order, freedom, humanity and vital religion, that have marked the history of this body of Christians. The Report is wholly free from ultraisms, and stands firmly by the great national benevolent societies, while it *rebukes* all official subserviency to slavery.

4. In answer to this Report, a document was issued from the Tract House in this city, which for downright misrepresentation of facts, for abusive personalities, for uncharitable denunciation and general violence of language, is almost unparalleled in the history of religious discussions. It ought to be distinctly understood that this "Letter of a Congregationalist Director" was *prepared by one of the Secretaries* of the Tract Society, was *read to his co-Secretaries*, and to sundry members of the Executive Committee, and was sent out *from the Tract House* in this city, in some instances with the express indorsement of individual members of that Committee. If these facts seem to convict a Congregationalist Director of a disingenuous attempt to conceal his identity, we are not responsible for that inference.

It is with sincere regret that we make this disclosure. We would not make a brother an offender for a word. We have no wish to excite prejudice against any officer of the Tract Society, or to render any one uncomfortable in his place. We would not lift a finger to remove any officer of the Tract Society from his post, upon any personal grounds whatever. Gladly would we see the Administration remain just as it is, and most cordially will we support it, if it will but do right upon the great question of our American Christianity. The duty of reproof, always painful, is never so painful as when the subject of it is a Christian brother in official relations toward a great religious institution. But the members of the Tract Society have a sacred right of supervision over the official acts of the officers whom they elect, and they cannot wholly overlook the manner in which one of their servants, with the sanction of his colleagues, assails and denounces them. Those members of the Tract Society who through various channels have expressed their dissatisfaction with the policy of its Administration on a single point, are denounced as "the pursuers of an unoffending institution;" as "conspirators" engaged in "a desperate game"; as guilty of "an impertinence and a wrong"; as "waging a relentless war on the Tract Society,"—a "bitter persecution," "a persistent assault"; as doing "a vital wrong to an unoffending Society"; and as engaged "*in the proper work of infidelity, in the spirit of the world.*" The action of one body of Christian ministers—the General Association of Connecticut—is said to have been taken "to satisfy the clamor of a few restless spirits," and that of the General Association of New-York is denounced as "AN ABSURD FARCE."

It is assumed on the other hand, that the Secretaries and Committees are the Society, and that those who justify their policy are the only "friends of the Society,"—"the *giving* and *praying* friends"; it is said that "the lives of the executive officers" [who, by the way, have a fair though not extravagant compensation for their services—much larger than the average salaries of their ministerial constituents*] "are a *living sacrifice* for the highest interests of the sacred trust committed to them"; and to crown all, we have this magniloquent and almost profane boast of the gentlemen who suppose themselves to constitute the Society.

"With the *patience of martyrdom*, the Tract Society has borne and forborne to the last; like the Master it owns and honors, when it 'was reviled, it reviled not again; when it suffered, it threatened not; but committed itself to him that judgeth righteously.' It has pursued its course of quiet unobtrusive usefulness with the vain hope that a *one-sided* and groundless controversy would sometime have an end; and *with the* belief that 'if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God'—more acceptable than to add to the elements of strife by a vindication which must necessarily implicate the character of *good* but mistaken men. It has been an anomalous and sublime spectacle of Christian patience and forbearance!!"

Is this the language that a Secretary of the Tract Society should use towards his Christian *brethren*, his brethren in the ministry, towards churches and ecclesiastical bodies, who have signified their dissent from the course of the Committee in withholding the testimony which the Gospel bears against the crimes of selling men and women, of destroying the marriage relation, and of denying to the needy and the destitute the Word of God?

Is this the language to be used towards the members of the Tract Society by one whom they have chosen to prepare and diffuse "an evangelical literature," and to conduct "a sanctified press?" It is enough for us to call attention to the fact, and to fix the responsibility where it belongs. The agents of the Society should be relieved of that responsibility. We happen to know that one of the most efficient and estimable agents of the Tract Society, not a Congregationalist, deplores the spirit of the "Director's" letter, and deprecates its effect upon the interests of the Society. Another, in a distant part of the country, who also is not a Congregationalist, says, "I hope that Mr. —— (naming one of the Secretaries) is not the author of that letter; for his own sake and reputation I trust he is innocent of its authorship." It is not right that the estimable corps of agents and colporteurs who give to the Tract Society its real efficiency, should be held to account for the indecorum of one of its officers towards such of his constituents as presume to judge of the policy of their servants. The Tract Society is not yet reduced to an autocracy or even to an oligarchy; though we should as soon think of giving the name of a republican to an Austrian bureau of police, as of giving the names of the above agents to their superiors in office.

5. But the most noticeable feature of the Director's letter is, that a Secretary of the Tract Society assuming to speak for the Society, argues, asserts and reiterates the assertion, that the Tract Society *cannot* publish anything on the enormities of slavery, though it can publish tracts on wine-drinking, dancing, theater-going, sleeping in church, and the use of tobacco. If ever the doctrine of *Mr.* Toombs and Judge Kane should prevail, and slavery become *national*, we presume the Committee might publish against it. But now the "Director" insists that they *cannot* publish anything on *the* subject. And not content with this assertion, he misrepresents all members of the Society who think otherwise, as abolitionists, revolutionists, enemies, and persecutors. He endeavors to array the Tract Society against those Christians who regard the holding of men as chattels as a sin which the Gospel, fairly interpreted and applied, would do away. Those members of the Tract Society who labor and pray for the ultimate emancipation of all that are in bonds, and who desire that the Society should use its influence with slaveholders to persuade them to guard the sanctity of marriage, to guaranty the permanence of the family relation, to give to their servants the Bible, and to render to them that which is just and equal,—all who would oppose to the system of slavery the pure and peaceable principles of the Gospel, are denounced by this Secretary as doing the work of infidels. Are the Publishing Committee willing to stand in that attitude toward a large body of their constituents? Is the Tract Society willing to be thus represented before the world?

6. What now is the remedy for the unhappy condition into which the policy of the Publishing Committee, and this letter of one of the Secretaries, have brought the Society? In attempting to an-

* It is impossible to ascertain the salaries of the Secretaries from the following items in the Treasurer's Report:

Services of Secretary of Foreign and Publishing Departments, and Assistants	$2,500 00
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swer this question, our wish is to help the Committee and the Society out of this embarrassment as kindly and speedily as possible.

(1.) In the first place, we would say most emphatically that the remedy for the policy of which so many complain, is *not* to be sought in secession or in the withholding of funds. The Tract Society is a noble *institution*, manifestly blessed of God. It is doing an immense work in the evangelization of this and other lands. Let no one think of *abandoning* the Society, or of crippling its work, because of the policy of a few of its officers. What is needed is some wise and determined action to save the Society from the present ruinous policy of its Administration, and thus to augment its resources and its usefulness.

In the language of the Report of the New-York General Association,

"Nothing is to be accomplished by a divisive movement, or by the organization and support of an anti-slavery Tract Society. What we need is not another anti-slavery Society, but the AMERICAN TRACT SOCIETY, with its tried and established character for usefulness, with its catholic evangelical basis, with its rich catalogue of publications, with its efficient system of colportage, with its hallowed memories, with its well husbanded resources, not turned into a machinery of anti-slavery propagandism, nor made distinctly or prominently an Anti-Slavery Society, but brought to bear with its legitimate influence, in the ordinary and natural course of its publications, upon the system of slavery as antagonistic to the Gospel of Christ, and destined to be done away through the progress of that Gospel."

We rejoice to learn on good authority, that the suggestions of that Report have been extensively followed. An agent of the Society says, that "many who had held off from giving because of the policy of the Publishing Committee, are disposed to renew their contributions in accordance with the recommendations of the report of the New-York Association; because they find in that so decided an expression from friends of the Society of a disapprobation of the past and present policy of the Publishing Committee. Thus," he adds, "that Report has done good in increasing the funds of the Society." This all will rejoice in. Let not the work of the Tract Society be impeded because of the mistaken policy of one of its Committees.

(2.) It lies mainly with the Publishing Committee to *rectify* their past policy, and to give the Society the assurance of better things in the future. The Society do not ask them to advocate the immediate abolition of slavery, nor to define the limits within which a slave-holder can be regarded as a Christian. But they do ask them, to set before slaveholders the right of the slave to the Bible, his right to the family relation, his right to just and equal wages, his right to himself as a man, and the duty of the master to secure to him these rights. In one word, that which the Society would know of its Committee is simply this: "Are you in favor of bringing the influence of the American Tract Society through its ordinary publications, to bear against *the system of American slavery*, as sinful and hostile to the Gospel of Christ?" The Publishing Committee have it completely in their power to set this matter at rest, by answering that one question in the affirmative. For this, of course they should be allowed to choose their own time and way; —whether by a tract, a circular, or in the Annual Report.

(3.) But the Society also has duties in the premises.

Every member of the Society should *pray* for the Publishing Committee, that they may have wisdom *given* them from above.

Every member of the Society should *write* to the Committee, that thus they may learn something of the tone of their constituents. The Publishing Committee should not be judged of by the letter of "A Director." They are men of good sense and of good Christian feeling, and are doubtless open to conviction in a question of right and wrong. Write them not in the spirit of dictation, but in fraternal kindness.

If, however, the Committee persist in their present policy, the members of the Society still have the right to *vote* upon that policy at the annual meeting in May; either in the way of raising a Committee of Inquiry, or by direct resolution, or in balloting for the Board of Directors. The Report of the New-York Association speaks of what is termed in the British Parliament, a vote of "want of confidence," as the last resort. This vote is applied to measures, not to men. It is not a reflection upon the character or the capacity of those in office. It is not a vote to dismiss them. It is in no sense revolutionary. It is a significant hint to those in office, to meet the known wishes of their constituents or to resign. We trust there may be no occasion for the Tract Society to pass any formal resolve upon the policy of its Administration, or to make any change in its officers. But a meeting of the Society to revise the doings of its committees is not without precedent.

When the Synod of New-York and New-Jersey had awakened public attention to the mutilation of books by the Tract Society's Administration, a meeting of the *Society* was held in the lecture-room of the Tabernacle, to inquire into that matter. In the course of the meeting, proposals were openly made by such gentlemen as Drs. Spring and Beman, for a change in the Board of Directors; and Dr. Spring administered a scathing rebuke to the the executive officers for circulating printed tickets with their own names upon them. If, therefore, the Tract Society should meet again in May calmly to consider the present posture of its affairs, they need not fear that this measure will transcend their rights or incur the odium of a revolution. Let each member of the Society prayerfully consider his duty in the premises.

The Dusseldorf Gallery.—This choice collection of pictures by the distinguished masters of this eminent European School of Art, has received several valuable accessions within the last few weeks. As an exhibition of paintings of a high order of merit, it continues to excite general admiration. The number of visitors to the exhibition room, 497 Broadway, is quite large.

Revival in Troy, Madison Co., Ill.—It will please the friends of Zion to learn that God has lately poured out *his Spirit in this place*, and as a result some twenty-five individuals have come out from the world upon the side of the Lord. Such a work was especially timely for the fortunes of the feeble church at present under the pastoral care of the faithful and laborious Socrates Smith, as its numbers are thus nearly doubled, and its moral strength proportionately, it is hoped, increased.

G. C.

Cincinnati Ahead!—During the past few weeks we have received the names of nearly three hundred new subscribers from the Queen City. Our friends there deserve our thanks. Yesterday morning we received the names of over forty new subscribers in a single letter.

COMMERCIAL AND FINANCIAL.

From almost every important point *West* we have received intelligence the past week from traveling correspondents of the most encouraging character. Business has greatly improved in consequence of the fine sleighing. The depth of snow has not been so great as to prevent free communication in almost every direction. Without snow the farmers usually have a dull winter, and the merchants, especially in the interior towns, at a distance from railroads, suffer exceedingly. Produce cannot be moved to any great extent, and business drags heavily with all classes. But with fine sleighing everybody is wide awake and on the move. To be *still* is impossible. Both man and beast have active employment. In an "open winter" the large cities like Rochester, Buffalo, Chicago and Milwaukie always have a poor business. Trade with the surrounding towns at such a time is cut down at least one-third. If the present fine weather should continue, the aggregate benefits derived will be *second* only to those which follow the early and latter rain and the smiling sun which precede a bountiful autumnal harvest.

In consequence of the great activity in business we hear no complaints of the scarcity of money among Western merchants. Such being the case, they are able to meet their payments with great punctuality. Stocks of goods on hand are reported generally very low. Many of the larger dealers are already on their way to New-York for spring goods. The jobbing trade of this city therefore promises to be earlier than usual. A few failures have been reported from different points within a few days past, but there has been no winter for years when so little money has been lost. A retail dry-goods house in Buffalo of considerable importance has lately suspended payment under circumstances which look very suspicious to their creditors, who would be thankful for *anything* in the shape of a dividend. Something worse than bad management it is feared has been the cause of this break-down. Nearly if not quite all the property will be absorbed in paying the "confidential."

The Jerome Clock Manufacturing Company of New-Haven can't *tick* any longer. It was found necessary to stop the concern for *repairs* some weeks since, after which Barnum said it would *go*, but alas! he was mistaken. Something more than *galvanism* it appears was necessary. The Company must now *wind up*, and it *strikes* us that somebody will suffer. Hard *times* in New-Haven.

Messrs. Charles Durand & Co., wholesale dry-goods merchants doing business on Broadway, suspended payment on Saturday last. The amount involved is said to be about $300,000. Soon after the organization of the House, some misunderstanding occurred between the partners which resulted in the withdrawal of some of the parties interested. Since then the firm has not enjoyed good credit. Upon a careful examination of their affairs, it was found that their capital had been so much impaired by losses and *otherwise*, that they could not go on.

Some months since a ship left this port for Australia with a cargo mostly of flour. It cost here about $10 per barrel, and was sold immediately on arrival for $25. Deduct say $5 per barrel for all charges, and the clear profit on the shipment of 8000 barrels was $80,000. The same ship went from thence to Calcutta, took in a cargo of saltpeter, etc., and left for New-York. She lately arrived at this port, everything in good order. The net profits of the voyage were about $110,000.

On Thursday morning of last week the papers contained the sad intelligence of the death of George Curtis, Esq., President of the Continental Bank. He left his post some months since on account of ill health. At the time, his absence it was supposed, would be short. Not recovering as rapidly as was anticipated, he was advised by his physicians and friends to seek a milder climate. The change, however, was unavailing, and scarcely was his cheerful countenance missed from the thronging multitudes of Wall street, before the most unwelcome intelligence of his decease was received. As a bank officer Mr. Curtis had no superior in New-York. In all respects he was a master of his business—a model financier. In his intercourse with merchants and business men he always left a distinct impression that he was governed by high moral principle and unflinching integrity. His great experience and sound judgment were often sought in the settlement of cases involving not only great difficulty but large sums of money. The entire community have suffered a loss in the death of Mr. Curtis which will not soon be forgotten, and whoever may be the successor of so valuable an officer in the Continental Bank will be placed in no enviable position.

We learn by a private letter from New-Orleans that much rain has fallen in that quarter since the first of January. From Mobile we also hear that there has been a long rainy season. All the southern rivers are filled, and consequently no complaints are made from the interior that cotton cannot be sent to market. The present winter thus far has been the very opposite of the last. Those merchants in New-York who are doing a southern trade have now a fair prospect of collecting money which has a long time been due them. The present cotton crop is a large one, the prices are higher than an average, and there is no reason why a solvent man from the South should not now pay his debts. The Dry Goods Jobbing trade in Mobile is not as large as it was a few years since. Merchants from the interior of Alabama come North more than formerly to make their purchases, preferring to do their business at head-quarters. The Hardware and Grocery business of Mobile is gradually increasing, particularly the latter. But the great business of that city is in cotton. The transactions in that important article are probably larger this year than ever before,

Some considerable attention is now being paid in Alabama to the building of railroads. The road from Selmar to Washington City is progressing, and when completed will draw off a large amount of travel from the North and South Carolina roads, very much to their damage. A road also is nearly completed from Mobile to Macon, Miss., and from thence it is, in the course of the year, to be extended to Columbus. The great road of the South, however, is the New-Orleans and Ohio, which is "eventually to connect with the Illinois Central at the mouth of the Ohio River. It will soon be, if it is not already in operation to Jackson, Miss. If the South will build railroads, abolish slavery, and go to *work* as the Yankees do, that portion of our country would soon be thronged with emigrants, capitalists and enterprising business men as a most attractive field.

Such a change would add *fifty per cent* to every foot of slave territory; to say nothing of the untold moral influences which would flow from it.

The Jobbing and Commission Hardware merchants of this city have formed a board of trade, to promote and extend their mutual interests, and as far as possible to act in concert with the manufacturers for the purpose of extending the sale of their productions upon equitable principles. At several meetings held for the purpose of discussing the objects of the association, the best feelings were manifested, and they unanimously elected the following officers, who together form an Executive Committee for the present year.

EDWARD CORNING, President.
WM. N. SEYMOUR, 1st Vice President.
HULL CLARK, 2nd " "
JOHN DAVENPORT, Secretary.
THEODORE R. WETMORE, Treasurer.

DIRECTORS.

John P. Coffin,	Samuel Coulter,
John C. Tucker,	C. B. Conant,
Cephas Norton,	J. L. Clark,
Charles Bliven,	Sidney Cornell,
Alfred F. Legare,	J. H. Adams,
J. M. Wardwell,	Wm. H. Livingston,
John W. Quincy.	

The demand for money among the jobbing merchants, except for duties, has been much less pressing during the past week. On the 15th of May the sales to this class of our business community usually terminate. The payments, consequently, for last spring's purchases (at 8 months) have nearly all matured. From the 15th of May to the 1st of August the transactions are very small. The demand for money, therefore, in this particular branch of trade, will continue to fall off, we think, until the middle of March or the first of April, when the early fall purchases will begin to mature.

The foreign exchange market is much depressed, a large amount of southern commercial bills being pressed for sale. Rates are nominally the same as last week.

The last weekly bank statement is most favorable. The changes are as follows:

Increase of Loans	$237,567
Gain in Specie	1,607,549
Decrease in Circulation	149,801
Gain in Deposits	4,721,330

Including the regular Sub-Treasury balance on Saturday afternoon, the following is the general

COMPARATIVE RECAPITULATION:

	Jan. 20, '55.	Jan. 19, '56.	Jan. 12, '56.
Loans	$85,447,998	$96,382,968	$96,145,408
Specie	16,372,127	13,385,260	11,777,711
Circulation	6,681,355	7,462,706	7,612,507
Deposits	69,647,618	82,652,828	77,931,498
In Sub-Treas'ry	2,738,466	1,457,672	2,833,993

The Banks have now average deposits amounting to fifty per cent beyond their capital. As a general rule, one half of their deposits are loaned out, in addition to their capital and circulation, viz.:

Capital	$49,000,000
Circulation	7,000,000
One half Deposits (in all $80,000,000)	40,000,000
Total loans	$96,000,000

The sales of bank shares have been larger than usual and at firm prices.

The following are the sales reported at the Stock Board:

Shares.	*Bank.*	*Rate.*	*Last Div.*
100	Tradesmen's Bank	125	5 per cent.
168	Union Bank	117½a118	4 "
25	Bank of New-York	116	4 "
68	Bank of America	115a115½	4 "
123	Bank of Commerce	109	4 "
42	Metropolitan Bank	106½	4 "
50	Continental Bank	103a105½	4 "
50	Corn Exchange Bank	104½	3½ "
25	Bk of the Commonw'lth.	90a91	3½ "
8	Hanover Bank	93	3½ "
5	Bank of North America	101	3½ "

The Park Bank has been organized by the election of R. W. Howes, Esq., as President, and C. A. Macy, Esq., as Cashier. This Bank, it is reported, will be located on the east side of the Park; and will no doubt participate in the profitable banking business of the city.

The new Importers and Traders Bank has received the second installment of its capital, and is doing a successful business. Already their deposits nearly equal the capital paid in. With such an able board of Officers and Directors, we are not surprised at such results.

Married.

ANDREWS—BUNKLEY.—At Weldon, N. C., 5th inst., Miss Josephine Bunkley, whose escape from the school at Emmetsburg, Md., some months since, created so much newspaper comment, to Mr. Solomon Andrews, of Perth Amboy, N.J.

STEPLER—HICKS.—On the 10th December, at the residence of Chief John Ross, at Tahlequah, in the Cherokee Nation, Miss Jeanie Hicks, daughter of Judge Hicks, to Mr. Stepler, brother-in-law to the Chief.

JOHNSON—LAMBERT.—On the 5th inst., by the Rev. Felix Kyte, John W. Johnson, Esq., of Highland, to Miss Sarah Jane Lambert, of Lumberland.

NOTICES.

American Tract Society.—A meeting in behalf of this Society will be held in the Church of the Puritans, Union Square, next Sabbath evening, at 7½ o'clock, when the congregation usually worshiping there will make its annual contribution. Addresses may be expected from the Rev. Professor Hitchcock, of the Union Seminary, and Mr. Cross, of Richmond, Va. The public are invited to attend.

The Rhode Island Pastoral Association will hold its next Quarterly Meeting at the residence of Rev. Dr. Shepard, in Bristol, on Tuesday, Jan. 29, at 8 o'clock P. M. The middle train for Bristol leaves Providence at 1¾ o'clock.

SAMUEL WOLCOTT, Secretary.

Westminster Presbyterian Church.—An adjourned meeting of the Presbytery of Brooklyn will be held in Union Hall, corner of Court and Sackett streets, on Thursday evening, 31st inst., at 7½ o'clock, for the purpose of organizing the Westminster Presbyterian Church. A sermon will be preached by the Rev. Dr. Spear.

The 26th Anniversary of the Brooklyn City Tract Society will be held in the First Presbyterian Church, corner of Clinton and Remsen streets, on Monday evening, 28th inst., when the Annual Report will be read, and addresses made appropriate to the occasion. Services will commence at 7½ o'clock.

A Literary Association has recently been formed in connection with the Young Men's Christian Association of this city, for the mutual improvement of the members in composition and debate. The meetings are held on Thursday evening of each week, at 8 o'clock, in Room No. 14 Clinton Hall, Astor Place. Young men are cordially invited to attend.

BUSINESS NOTICES.

The Gough Festival will be given at Niblo's Saloon, corner of Broadway and Prince street, on Thursday evening, the 14th February. Tables will be set for 500 ladies and gentlemen. Wm. E. Dodge, Esq., will preside, assisted by several Vice-Presidents. To ladies, the usual facilities will be afforded in the dressing-room. Doors open at 7. Supper precisely at 8. Dodsworth's band is engaged for the occasion; and rich speaking may be expected from Mr. Gough and numerous gentlemen from this and other cities and States. Single tickets $3. For a gentleman and lady $5. Tickets numbered and seats secured. First purchasers will have a choice. Plan of tables can be seen and tickets obtained on Monday next at Rev. Lockwood & Son, publishers, 411 Broadway; and at 149 Nassau street, Brick Chapel. Parties from abroad can secure seats together, by forwarding the amount. Direct Am. Temperance Union, New-York. 373

Holloway's Ointment and Pills surpass all other remedies for the cure of Bad Legs, Old Sores, and Eruptions of the Skin. They act in unison on the blood and system, eradicate all poisonous matter from the body, their effect in many cases appearing like a charm. Sold at the manufactories, No. 80 Maiden Lane, New-York, and 244 Strand, London, and by all Druggists, at 25c., 62½c., and $1 per pot or box. 373

Tuttle's Fancy Bazaar.—If you wish to be pleased and astonished at rare and beautiful specimens of workmanship, taste, and skill, visit Tuttle's great Fancy Store, 345 Broadway. His store is a perfect World's Fair within itself, and is decidedly the largest, most beautiful and curious collection of Rich Fancy Goods ever displayed in this country, comprising every article of this kind of goods ever manufactured in any part of the world. It is impossible to conceive how comfort, luxury, or a refined taste can demand anything not to be found at Tuttle's. 366-IT-II

Edward G. Tileston & Co.,
COMMISSION MERCHANTS,
7 FEDERAL STREET.....Boston.
34 BROADWAY.....New-York.
36 CHESTNUT STREET.....Philadelphia.
E. G. TILESTON. [367—tf.] J. HOWARD, JR.

D. Devlin & Co., Wholesale and Retail dealers in CLOTHING, 258 and 260 Broadway, corner of Warren-st., New-York, have now on hand a new and complete assortment of Fall and Winter Goods for men's wear. The business of the house embraces the entire range of the men's and boy's clothing trade, in the wholesale, retail, and custom departments, and its aim is to be perfect in each. Our ready-made goods are warranted equal in style, durability and workmanship to the best ordered work of our own or any other merchant tailoring establishment, and considerably lower in price. The one-price system is rigidly adhered to, and customers may rely on being fairly and liberally dealt with. 371-421-A

Bronchitis, Coughs, Hoarseness.
☞ BROWN'S BRONCHIAL TROCHES, or Voice Logenges, are made from a highly esteemed remedy for the alleviation of Bronchial affections, Coughs, Hoarseness, Irritation of the Throat, either chronic, occasioned by cold or unusual exertion of the vocal organs in speaking or singing. Clergymen, Vocalists, Lawyers, and all will find them an admirable substitute for water in soothing the bronchial tubes, and a valuable and efficient remedy. Containing no opium, they can be used as freely as requisite.
JOHN I. BROWN & SON, Proprietors.
For sale by J. Milhau, Barnes & Parks, New-York; C. Frothingham, Albany; F. Brown, Philadelphia; Coleman & Rodgers, Baltimore; S. N. Wickersham, Pittsburg; J. F. Callon, Washington; and by Druggists generally throughout the United States. 371-574-Pet

The fame of Dr. O. M. Ballard's New Hair Dye stands preëminent above all others, having taken the highest premium at the World's Fair and the American Institute, where its coloring properties for the hair were thoroughly tested, and acknowledged by the most eminent chemists to be the best, as it was every way adapted to the purpose recommended. For sale, or applied, at No. 500 Broadway, New-York. 861-412t.c.

GUYSOTT.

Loss of Appetite, Dimness of Sight, Wasting of Flesh, Weakness of the Digestive Organs, Skin Eruption, Salt Rheum, Palpitation of the Heart, Sinking of the Bowels, Incapacity for Study or Business, Rush of Blood to the Head, Failure of Memory, Pains in the Back, Side, Chest or Bones, Ulcers, Old Sores, Mercurial Diseases, Gout, Female Complaints and Irregularities, Boils and general impurity of the Blood—are horrible—are unwelcome Complaints. Are these your symptoms? Do you care for relief? Will you but try a harmless, cheap and certain remedy?

Ask Samuel Lawrence of Lafayette, Ind., who was cured of Liver Complaint, by Dr. GUYSOTT'S YELLOW DOCK AND SARSAPARILLA. Ask Miss Mary Moore, of Brandonville, Va., who was raised from the gates of death of Menstrual Irregularities. Ask Anthony Beckman, Esq., of St. Johnsville, who was cured of Dyspepsia. Ask the thousands who have been cured of Syphilis, Scrofula, Consumption, &c., if Dr. Guysott's Extract of Yellow Dock and Sarsaparilla will cure you? It is sure to do it, if any earthly power can. No family can afford to be without this invaluable medicine.

Our Agents (in every town) will supply you with our splendid Medical Almanac, gratis.

BARNES & PARK, 304 Broadway, N. Y.

370—373.

Commercial Instruction.—Foster & Dixon, Appleton's Building, 346 Broadway, give lessons in BOOK-KEEPING and WRITING upon sound elementary principles, to the entire exclusion of the modern "six or ten lessons" charlatanry. Prospectuses, etc., on application. 366-376 Als

Gas, Gas, Gas.—New styles of gas-fixtures for the spring trade, of both modern and antique designs, just out. Wholesale buyers particularly invited to call at the Great Manufacturing Depot of ARCHER WARNER & Co., No. 376 Broadway. 333-384

J. & C. Fischer's Piano Forte Manufactory and Warehouse, Nos. 241, 245, 247, and 249 West 28th-st., near 9th-av. Pianos, with the best improvements, and warranted. Second-hand Pianos from $50 to $150. Pianos tuned, repaired, to let, or exchanged. 366-377D.

Ladies' Gaiter Boots, in Broadway, only $1 50; Ladies', Misses', and Children's Shoes, at Crosby's, 425 Broadway, cor. Howard street, (formerly of 40 East Broadway,) in great variety, of best material and workmanship; some styles very low priced, for instance: black, brown, and light Gaiter Boots, a good article, only $1 50 per pair. Other Shoes proportionally low. Ladies please call and examine for yourselves. All kinds of Ladies' shoes made to order in the best manner, with dispatch. 367—381 Als.

New Fall Dry Goods.—L. H. Leadbeater & Co., 347 Broadway, N. Y., have now in store their full stock of FANCY AND STAPLE DRY GOODS, the most of which were purchased in Europe before the advance in prices, and are now selling their entire stock at 25 per cent. less than their real value.

At their store will be found rich *Dress Silks*, from 4/ to $5 per yard; *rich Silk Robes, Merinos, Plaid Cashmeres, Delaines, Ginghams, Prints, Shawls, Lace and Swiss Curtains, Linens, Blankets, Flannels, Quilts, Ribbons, Embroideries, Mourning Goods* of every description; 1,000 dozen ladies' best *Kid Gloves* at 4s., worth 7s. 372-374

N. SWEZEY,
SCULPTOR AND DESIGNER,
Corner of Bowery and 3d street, New-York.
CONSTANTLY ON HAND
THE LARGEST ASSORTMENT
TO BE FOUND IN THE WORLD.
332-335

Savery's Temperance Hotel, 13 Beekman street, near the Park. Keeps on the European and American plan. Lodging rooms 25 or 50 cents a day. Meals in the Dining-room, (by Bill of Fare.) [334-tf] JOHN S. SAVERY.

St. Vitus Dance.—It will, no doubt, be gratifying to those who have children or friends afflicted with this disease to hear that they can be cured by calling on the undersigned, who has a remedy that is sure and harmless. It is an outward application. There will be no charge whatever until the patient is cured. The best of reference will be given.
W. J. M. FISH, 272 Fulton st., Brooklyn.
357-360*

Dr. Gourad's Italian Medicated Soap positively cures Tan, Pimples, Freckles, Eruptions, and all skin deformities. POUDRE SUBTILE uproots hair from low foreheads, upper lips, or any part of the body, quickly and safely, warranted. LIQUID and POUDRE ROUGE for pale lips and cheeks, defying detection. LILY WHITE and LIQUID WHITE for sallow, red, bad complexions. HAIR DYE and HAIR RESTORATIVE, keeps hair from falling out, and renders stiff, wiry hair soft silky, glossy, and curly. Found at the old established depot of Dr. T. FELIX GOURAUD, 67 Walker street, 1st store from Broadway. 355tf

F. H. CHICESTER,
TAILOR,
No. 38 BROADWAY,
Opposite United States Bonded Warehouse. 363-388

TWO LIVES SAVED,
By only two Bottles of "PARK'S BALSAM OF CHERRY AND TAR."

MT. EDEN, Ky., July 24, 1854.

MESSRS. HARCOURT, HOWARD & CO.—Gentlemen:

The Dr. Park's Balsam of Wild Cherry and Tar bought of you has been of signal benefit. My wife took cold at her confinement, which settled on her Lungs. The physicians pronounced her disease Consumption. She had profuse night sweats, side and back pains, and a severe cough, with entire prostration. * * *

I doubt not that she and the child would now have been in their graves but for the use of "Dr. Park's Balsam of Wild Cherry and Tar."

Respectfully yours,
SETH R. SEARCY.

The above is but the natural testimony of thousands. Park's Balsam not only cured Mrs. Searcy, but it will cure you, if your Lungs are not entirely gone.

Sold throughout the country.

N. B. The value of this article can be tested by a single bottle.

370-373 BARNES & PARK, 304 Broadway, N. Y.

Wet Goods! Wet Goods!! Wet Goods!!!—10,000 yards black and colored Silks, very cheap. 15,000 yards wet De Laine, 1s., worth 2s. 100 pieces wet Linen Damask—a great bargain. 150 pieces wet Shirting Linen, 2s. up. 150 pieces wet Linen Sheeting. 200 dozen wet Linen Napkins. 150 dozen wet Damask Table-cloths. 1,500 pieces wet Blankets, very cheap. 2,000 Shawls, but slightly wet. 500 pieces White Flannels, 1s., cheap at 2s. 1,000 Cloaks, from 2s. up—a great bargain. 1,500 dozen colored Hose, at 1s., worth 2s. 250 dozen wet Linen Handkerchiefs, at 6d. 275 dozen wet Linen Handkerchiefs, at 10d. 800 dozen wet Linen Handkerchiefs, at 1s., cheap at 2s. 1,000 Gloves, kid, from 1s. 6d. pair, up. Also, an immense lot of Needlework, at great bargains. All of the above goods will be sold at prices that will astonish the community, and the subscriber would most respectfully suggest the great advantage of calling early, before the store becomes too crowded. By doing so, you will secure prompt attention and the first choice. Goods sent to all parts of the city, Williamsburgh, and Brooklyn.
ANDREW G. COLBY,
No. 289 Grand-st., corner of Eldridge.

CASE OF ASTHMA.—The following letter from Hon. Myron Lawrence, of Belchertown, is valuable testimony in favor of the Oxygenated Bitters:—

BELCHERTOWN, March 16.

DR. GREEN:—I take great pleasure in informing you of the results of the Oxygenated Bitters you had the kindness to send me. For some twenty years I had suffered with Humoral Asthma. I was compelled to sit up one-third of the nights, without going to bed at all: and the rest of the time my sleep was interrupted by violent fits of coughing, and great difficulty in breathing. In all my attendance upon our courts, I never went to bed in Northampton in twenty years, but twice, and then was compelled to get up. Now I lie in bed without difficulty, and sleep profoundly. I took your medicine according to directions. The violent symptoms immediately abated, and perseverance in the use of the remedy has removed all its troublesome consequences. The value of such a remedy is incalculable.
Respectfully yours. MYRON LAWRENCE.
SETH W. FOWLE & CO., 138 Washington Street, Boston, Proprietors. Sold by their agents everywhere. 373.

A NEW VOLUME BY CHARLES SUMNER. TICKNOR & FIELDS will publish in Feb., RECENT SPEECHES AND ADDRESSES by CHARLES SUMNER.

"Such busy multitudes I fain would see
"Stand upon free soil, with a people free."
Goethe's Faust.

In One Volume, 16mo.

Many of these Speeches have been extensively circulated in our country, and republished in England. Among them is that entitled "Freedom National, and Slavery Sectional," a title which has now passed into a watchword.

"We have in our possession many of Mr. S.'s speeches, and we confess that, for depth and accuracy of thought, for fullness of historical information, and for a species of gigantic morality, which treads all sophistry under foot, and rushes at once to the right conclusion, we know not a single orator, speaking the English tongue, who ranks as his superior. He combines to a remarkable extent the perseverance of Granville Sharp, the knowledge of Brougham, the enthusiasm of Wilberforce, and a courage which, as he is a young man, may be expected to tell powerfully on the destinies of the republic.—*Edinburg Anti-Slavery Journal.*

"No man can deny that Charles Sumner is a ready, accomplished and forcible writer, capable alike of great elegance and great strength."—*Boston Post.*

"The orations of Mr. Sumner belong to the literature of America. Pure and highly classical in style, strong in argument, and rich and glowing in imagery, and, in some parts, almost reaching the poetic, they come to the reader always fresh, always interesting and attractive. In the elevation of sentiment, the high and lofty moral tone and grandeur of thought which they possess, united with their literary merit, these productions have no equal among us."—*Hunt's Merchants' Magazine.*

"Let us take a few lines from the speech of Hon. Charles Sumner, one of those powerful intellects and noble hearts that have shone so brightly in our sister country. * * * What noble eloquence!"—*London Times.*

"Every man, woman and child should read the speech of the Senator from Massachusetts. It would be difficult to say too much for this noble effort, and it is impossible to convey an adequate idea of its beauty and strength. I have not been accustomed to praise this Senator; but the heart must be cold and that judgment lamentably distorted which could withhold his well-earned tribute from this day's acquisition."—*New-York Times.*

"We would recommend a close and earnest study of the speech on the Fugitive Slave Act. * * * Apart from its noble and affecting eloquence, it is one of the closest and most convincing arguments we have ever read on the policy of the earlier and greater, as contrasted with that of the later and meaner statesmen of America."—*London Examiner.*

"Charles Sumner was welcomed by the West as one of the true men of the Republic, and leaves it with the conviction—burnt in upon the heart of the People of the West—that the Republic has no abler or honester statesman."—*Chicago Tribune.*

"No person, certainly the most prejudiced, will mistake him for a common man. * * * Few will deny the charms of his brilliant rhetoric. * * * Sumner is the Macaulay of Abolition."—*New Orleans Delta.*

"There are few men so ultra on the slave question, but that in no wise detracts from Mr. Sumner's accomplishments as a gentleman and his eloquent and scholarly attainments in literature and statesmanship."—*Louisville Courier.*

"A few like the distinguished senator, whose speech we prefix to this article, acquire fame in the Senate. * * *"—*Edinburg Review.*

"Candor compels me to say that Mr. Sumner made a very great speech. It was able, eloquent and argumentative, and furnished new evidence of the danger of provoking talent and genius against a man or his measures."—*Philadelphia Ledger.*

"That a lecture should be repeated in New York is a rare occurrence. That a lecture on Anti-Slavery should be repeated in New-York even before a Republican audience is unparalleled occurrence. But that an Anti-Slavery lecture should be repeated night after night to successive multitudes, each more enthusiastic than the last, marks the epoch of a revolution in popular feeling; it is an era in the history of Liberty. Niblo's Theatre was crowded last evening long before the hour of commencement. Hundreds stood through the three hours' lecture. Mr. Sumner's speech was the greatest oratorical and logical success of the year, and was most enthusiastically praised by the largest audience yet gathered in New-York to hear a lecture."—*[New York Tribune.*

Orders for Mr. Sumner's New Volume now received by
373-2t-eow TICKNOR & FIELDS, Boston.

R. L. DELISSER, Auctioneer.
BY LEAVITT DELISSER & CO.,
NEW AUCTION AND COMMISSION HOUSE,
377 and 379 Broadway, cor. of White street.
FOR THE SALE OF
BOOKS, STATIONERY, PAPER, PAINTINGS, FANCY GOODS, WORKS OF ART, FURNITURE, AND MERCHANDISE GENERALLY.

The undersigned are now ready to receive consignments of goods for sale by auction. The favorable location of their place of business—being in the very heart of the city—afford peculiar facilities for the disposal of all kinds of property. Their attention will be particularly directed to the sales of books, public and private libraries, stationery, paper, furniture, &c.

Parties favoring us with their business may be assured that every attention both as to distribution of catalogues and extensive advertising, will be given to their interests, and every effort made to secure the attendance and comfort of purchasers. Accounts of sales will be promptly rendered and settled without delay, and cash advances made when required.
LEAVITT, DELISSER & CO.,
377 AND 379 BROADWAY, CORNER OF WHITE STREET,

N. B.—Every article offered at auction by this House will be posit

Family Reading.

DIVINE GRACE IN AN INFANT.

THE lovely blossoms of piety sometimes displayed in childhood and youth, are very beautiful as giving fair prospect of fruits of holiness in riper years. 'Tis true we sometimes fear that those flowers may be nipped by the chilling frosts of native depravity, or blighted by the temptations to which they may be exposed, yet as they give the surest indications of the influence of the divine Spirit on the heart, we rejoice, though sometimes with fear and trembling, and hope they may in future life produce fruit to the glory of divine grace. Nor can we view with less pleasure those marks of early piety when the subject of them is removed in childhood to the eternal world. We should rather rejoice that the lovely plant is transplanted to the heavenly paradise, where those fruits of holiness may ripen to full perfection, free from the chilling influence of this unfriendly world.

The subject of the following brief memoir was in some respects a singular instance of the influence of the divine Spirit on the mind of an infant. At a period when the instructions of his parents could be supposed to have made but little impression on his mind, or to have given a bias to his inclinations, he appeared delighted with everything connected with religious services and devotion. He was naturally of a very happy disposition, and by his amiable temper and manners, secured the love of every one that knew him, but in this respect he was not very remarkable from many others. The manifest indication of piety, is that which distinguished him, and rendered him peculiarly interesting. At a very early period he expressed a love for the Divine Being in such ways, that his parents were sometimes surprised at the simple, childlike yet beautiful expressions of his mind. On one occasion, when about three years old, being sick in his bed while the moon shone through the curtains on his pillow, he said to his father, who was watching at his side: "Papa, God made that pretty moon; how good God was to make such a pretty moon! I would love him and kiss him, and say, Thank you, God, for making such a pretty moon." Now this may appear very childish, but as the spontaneous effusion of an infant's love to the Creator, whose goodness and beauty appeared in the luminary which then shone upon him, it was very natural and beautiful. As his mind opened, he appeared to receive with delight the instructions of his parents. The hymns and poems of the excellent Dr. Watts and others were soon learned and retained in his memory, and often the most interesting parables and histories of the Scriptures were the subjects of his inquiry and remarks. Yet this attention to serious things by no means checked the cheerfulness of his disposition, which was of the most happy turn; still it was remarkable that in his most playful moments his mind naturally turned to serious subjects. When between three and four years of age he was playing with his father, standing on a table. His father said to him, "Now, Willie, you are up there you may as well make a speech;" when without prompting or hesitation he stretched out his little hand and said: "Boys must be good, and speak good, and go to church; and minister will pray to God to make them good boys;" thus showing the tendency of his mind even in his childish sports.

As he grew in years his views and feelings evidently became more enlightened and correct on religious subjects. His respect for the Sabbath, his regard for truth, his love of prayer, evinced a growth of piety unusual at such an early age. He would often climb on his father's knee and say, "Now, Papa, tell me a pretty story;" but on the Sabbath he would remark, "Papa, it is Sunday; now tell me a story from the Bible;" and in all his conduct he evidently avoided everything he thought improper to be done on the Sabbath. He appeared to take great delight in family devotion, and at the close of his own evening prayer he always repeated with evident feeling these pretty verses:

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
And help me, Lord, to come to thee.
Fain would I to thee be brought,
Gracious Lord, forbid it not.
In the kingdom of thy grace,
Gracious Lord, grant me a place.

Indeed he was very observant of every act of devotion. On one occasion when his father had omitted from some cause to ask a blessing at breakfast, the next day being alone with him he said, "Papa, why did you not ask a blessing yesterday morning at breakfast?" His father, having forgotten the circumstance, said, "I think I did, my dear." "No," he replied "you did not; and I do not like to take my breakfast without asking a blessing." The rapid progress he made in learning was such that his teachers instead of waiting his passing through classes advanced him over them. Indeed learning seemed only a pleasant occupation to his mind, and so retentive was his memory that he rarely forgot what he had once learned, or even heard from the pulpit. At public worship he was always attentive and decorous, appeared to listen with interest, and could generally give a correct account of the subject on his return home. On one occasion when the minister had been preaching on God searching the hearts of men, his father when returning home with him asked him if he remembered what the minister had been preaching about. He replied, "about God searching the heart." "Yes" his father said, "and do you remember ever reading about that before." He replied, "Yes;" and repeated verbatim the passage in 1st Samuel: "And when Eliab, Jesse's son, was come, Samuel said, Surely the Lord's anointed is before him. But the Lord said to Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart;" and continued with other references to show that he was not only attentive to the subject, but clearly understood the instructions he received. One day when talking with a playmate, she remarked, "I should like to know how we could get to heaven." He said, "Ellen, I will tell you; first we must die, and then our spirits will leave our bodies, and the good spirits will go to a happy place, but the bad spirits to a wicked place, and after that there will come a judgment-day, and the Judge will sit on his throne in the sky, and will call all the good people to him, and take them up to heaven; but where the wicked are, a place will open and let them down to the wicked place, where they will be for ever." In his general behavior he was careful to avoid every thing that appeared wrong, or even doubtful; so much so that when remarking that his schoolfellows used bad language, he was asked what they said, he replied, "Oh, I must not speak what they said, it was so bad;" as if he would not pollute his lips with profane words.

He thus gave promise of future excellence of character and usefulness in the world, but that infinite Wisdom by which the most minute as well as the most important concerns of the world are regulated, determined otherwise. The Redeemer, who when on earth said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven," when parental affection and hope would fain have detained this loved one here, sent his angel to remove him to the paradise of God. And why should we repine? If we desired life for him, he now possesses eternal life in all its full perfection of blessedness. If it was desirable that his mind should receive the stores of divine truth, and become a holy and useful member of the church on earth, how far superior are those glorious scenes of the eternal world to impart the knowledge of all truth and fill the soul with unspeakable delight, to the most favored station on earth! His brief period of life here gave earnest of much excellence of character, but still none are exempt from cares, and affliction, and temptations, and sin. Why then should we question the goodness of our heavenly Father, who in love removed him from this transitory state to a world of perfect bliss, where sorrow and sighing will be for ever unknown?

It is worthy of remark, that in this as in many other instances of early piety, we perceive the beneficial influence of maternal instruction. The formation and training of the young mind depends very much on a mother's piety and solicitude. In this respect he was highly favored, and while we admire and adore the goodness of God, we rejoice to know that the piety and solicitude of a mother's love was rewarded with such a rich blessing in return; his ardent affection for her bound him to her heart with the strongest ties, which made the separation more painful, while submissively trusting her treasure to her heavenly Father's care, in the full assurance of hope of meeting him again in the paradise above. After a short period of sickness, which was not at first considered dangerous, he sunk from the effect of convulsions into a state of insensibility, and expired on the 16th of May, 1855, in the 7th year of his age.

His remains were interred in Greenwood Cemetery, resting in hope till the morning of the resurrection, when he shall awake in the likeness of his glorious Redeemer, to be for ever with the Lord. J.

LINES

BY HADASSAH.

On, softly descendeth the pure white snow
'Mid the darksome shades of even,
And brightly it glanceth at morning's light
In the golden gleam of heaven.
But stain its pure surface with earth-soiled feet,
Or dim for one instant its whiteness,
And the gem-like radiance hath passed away,
And faded forever its brightness!

Oh, gently the Spirit of God descends
On the heart at morn and even,
And brightly its lovely teachings shine
In the sacred light of heaven.
But sully its glory with careless tread
At the call of youth's fitful fever,
And the brightness is faded, the glory dead,
And the beauty hath gone forever!

HERE IS MY HEART.

"*My son give me thine heart.*—PROV. 23 : 25.

HERE is my heart!—my God, I give it thee;
I heard thee call, and say,
"Not to the world, my child, but unto me:"
I heard, and will obey.
Here is love's offering to my King,
Which, a glad sacrifice, I bring—
Here is my heart!

Here is my heart!—surely the gift, though poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet thy searching eyes;
Corrupted first in Adam's fall,
The stains of sin pollute it all,—
My guilty heart!

Here is my heart!—my heart so hard before,
Now by thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at thy feet;
It groans beneath the weight of sin,
It sighs salvation's joys to win,—
My mourning heart!

Here is my heart!—in Christ its longings end,
Near to his Cross it draws;
It says, "Thou art my portion, O my Friend,
Thy blood my ransom was."
And in the Savior it has found
What blessedness and peace abound,—
My trusting heart!

Here is my heart! ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To fear thee, trust thee and adore,—
My cleansed heart!

Here is my heart!—it trembles to draw near
The glory of thy throne;
Give it the shining robes thy servants wear,
Of righteousness thine own:
Its pride and folly chase away,
And all its vanity, I pray,—
My humbled heart!

Here is my heart!—teach it, O Lord, to cling
In gladness unto thee;
And in the day of sorrow still to sing,
"Welcome my God's decree."
Believing all its journeys through,
That thou art wise, and just, and true,—
My waiting heart!

Here is my heart!—O Friend of friends, be near,
To make each tempter fly,
And when my latest foe I wait with fear,
Give me the victory!
Gladly on thy love reposing,
Let me say, when life is closing,—
Here is my heart!

[*Ehrenfried Liedick.*

CROSSES FASHIONABLE.

"ELLEN WAVERLEY has got the *dearest little cross*," said a gay young friend to me. "It is set with pearls and rubies, and is just the sweetest little jewel you can imagine."

The dearest little cross!—how strangely the expression grated upon my ears. Dear as its form must always be, from association, as an emblem of our faith, to prize it only as a "sweet little jewel" seems at least paradoxical.

And so the cross has really become fashionable, (little gold crosses we mean), and is worn by the gay, the worldly, the thoughtless—perhaps the more valued because it may be considered delicately sentimental. But what is the history of this new device, and wherefore do the votaries of this world assume it, rather than some other form of gold and pearls, to add to their "costly array"? We can hardly tell, but in musing upon it, the mind traverses a field rich in memory's treasures, and perhaps not useless, surely not unpleasing to dwell upon for a moment.

For there was a time when the cross was not fashionable—when the wealthy and refined of this world had scarcely heard its name, and never but as a symbol of disgrace. It was not for favor or admiration in the eyes of men, that a little band of devoted ones assumed this as their badge of office. They who "suffered persecution for the cross of Christ," thought less of their outward mark than of Him whose sacrifice had made it sacred.

No, there were no "little gold crosses" in those days. The adoption of the symbol involved a stern reality of hardship, heroism, death. The little child who looked upon the pictured representation of the faith of his fathers heard from maternal lips a thrilling recital of the origin of its adoption; how Love, stronger than death, had suffered for his deliverance, and transformed this symbol of disgrace into the most sacred emblem of divinity. And when beloved ones were suddenly called before rulers and kings to answer for their singular profession, he was told that thus were fulfilled the words of the Master: "If any man will come after me, let him deny himself, and *take up his cross* and follow me." Associated with its simple emblem, the divine ideal of endurance and self-sacrifice grew with the child's growth and strengthened with his strength. Compared with this living experience, how little meaning does the cross convey to us!

But that humble yet heroic band went forth with the Cross inscribed upon their banners, conquering and to conquer. No jeweled trinket glittered over their armor, but for every iron cross that weighed upon faithful hearts through the weariness of mortal combat, there was laid up a heavenly coronet brighter than a firmament of stars. Victories were won, and from the fortresses of paganism floated the triumphant banner of the Cross. That which had been the symbol of "all we know, or dream, or fear of agony," became the national ensign of the greatest empire of the world.

Then came a change. The standard was wreathed with laurels and displayed upon the high places of the earth, but the Captain of the host, who had led his little band to victory, was forgotten. Through the deepening darkness of superstition the material type remained, but the spirit was lost, and the more the symbol was revered, the more completely was its mysterious origin forgotten.

Is there not a remnant of this superstition even at our day? While we adopt the sign, do we not too often forget the thing signified; attaching either too much importance or too little to the emblem whose only value consists in the spirit which it represents? We would not attach undue value to a material symbol; but we need to be more constantly reminded, even through the senses, of the first principles of our faith; and our Christianity can lose nothing by a fuller outward development, while the spirit of the Master continues with us.

Wear the cross then, but not thoughtlessly, or with worldly vanity. Fashion it of gold and pearls, if you will, remembering that the sacrifice it commemorates is your most precious treasure, even the price of your eternal salvation. But remember too that there are heavier crosses to be borne by the followers of Christ. As you gaze upon this token of anguish, remember that our Master suffered *for us*, leaving us an example that we should follow in his steps.

ELLEN GRAHAME.

BROOKLYN, Sept. 22.

CHRISTMAS AT CLOVER-HILL.

CHRISTMAS is the "bright particular" day of the year at Clover-Hill. Its blessed light shines through the whole twelve months, and scarce grows dimmer in the distance. Every added Christmas but increases the brightness, and memory loves to return and live over again those happy hours in that quiet country home.

"How soon will it be Christmas?" had been asked over and over again. Indeed scarce a month in the year passed without this question.

But Christmas at the cottage this year was not like the Christmas of last year. Then the family were all together. Now dear Mary was away, spending the winter with an aunt. George had been at school all winter, but the holidays brought him home, so that he passed both Christmas and New-Year's with Willie and Eddie. I assure you there was great rejoicing when he came, and the children found enough for him to do to keep him quite busy. There were sleds to be put in order, and skates to be examined, and then it was a fine time for skating on the smooth ice in the meadow.

In was pleasant to see George so kind and attentive to his younger brothers, and doing what he could to make them happy. His visit at home was by no means one of the least agreeable of the Christmas enjoyments. George himself had been a Christmas gift many years before, and a most precious one he was, and every year adds to his worth. If he were an undutiful son and an unloving brother, how different would it be. But though George is a great boy, he does not forget to honor his mother. His ever-present wish is to do what she would desire to have him, and never cause her to shed a tear on his account.

On Monday, before Christmas, the boys went to the woods for evergreens, each carrying a basket. They found many beautiful mosses, and brake as fresh and green as in summer, and the pretty running pine, and other small darkly-veined plants, that change but in dying. Branches of glossy laurel, and of various species of cedar, helped to fill the baskets. These were for trimming the parlor. The children all wanted to go to the village to assist the ladies in beautifying the sanctuary with the glory of Lebanon, the fir tree, the pine tree and the box together. Their mother gave her consent, and they went off in fine spirits. They were gone nearly all day. Mrs. Dudley found that if she waited for their assistance her parlor would not be ready for Christmas-Eve, so she called Libby to help her. She first arranged evergreens in vases, while Libby put simple garlands of periwinkle around some small medallions that hung on the wall. They then tied bunches of cedar and laurel together and fastened them over the doors and windows. They were very busy when the children returned, for they had not quite completed their work.

"How pretty the room looks!" exclaimed Eddie as he opened the door. Willie was very tired; he had been cutting off leaves and small branches for the ladies nearly all day; he sat on one end of the sofa to rest, till his mother had put up all the greens. The children then went to the dining room, while Mrs. Dudley took various presents from covered baskets. The toys were all placed on a table that stood in the bay window. There were German wagons laden with crackers and apples, drawn by tiny wooden horses. There was a great tin horn that would call the men to dinner from any part of the farm, and a small tin trumpet with a green worsted cord to hang around Eddie's neck; there were wonderful whistles with a small mirror attached, which reflected a miniature of every face that looked in it. In one box was found a railroad with cars to run upon it; in another a flock of sheep and a shed for them, and a fence to inclose them. Two of the sheep, Eddie said, were always eating. They never raised their heads from the ground. I confess it made me feel somewhat weary myself to see them always stand in the same position. It seemed as if their little necks must ache. There were four soldiers on horses, standing on a box. When Eddie turned a small crank, the horses moved their fore feet up and down as if in a desperate hurry, but their hind feet never moved, and they did not get along an inch. There were a few other toys for the children, but Santa Claus forgot to bring the drum Eddie wanted. Perhaps he thought the trumpet and whistles would answer as well, and I don't know but they did, for he has not spoken of a drum since Christmas.

One of the most delightful things connected with Christmas is the purchasing of presents by the children. Eddie had earned some money, and his mother paid him twenty-five cents with which to buy something for Willie. He took a covered basket and went down to the village with Libby. He knew Mr. Osgood kept toys in his shoe-store, so he went there to make his purchases. It was very difficult to select from among so many pretty things, but after much looking and examining, he bought for Willie some of the toys that I have told you were on the table. This was on Friday previous to Christmas. Little boy as he is, he did not betray his secret to Willie, by telling him of any of the gifts he had bought for him. He showed them to his mother, described to her all their merits, and when they were alone he would sometimes get them and look at them.

After Eddie returned from the village, Willie went down with his father in the wagon. He also took the covered basket with him to conceal his treasures from too curious eyes. It was Willie who selected the horses with soldiers on them, for he had been in the shop previously and knew they were objects of Eddie's special admiration. It was beautiful to see the children thinking so much of each other's happiness, and buying to give away just what they would like to keep themselves.

There were six little cracker rabbits on the table, and three of the whistles with the glass mirror. Two of these last were given to Willie. He thought one was enough for himself, and having obtained permission, he gave one of them to the cook for her little daughter. Eddie sent her one of the cracker rabbits with black eyes. I may as well tell you here how pleased she was with them. When her mother carried them to her she danced with delight. The rabbit soon lost an ear, she was so desirous to know how it tasted; but the whistle with its glass and its bells was exhibited to every one in the house.

Beside the toys, there was a small globe for the children, to aid them in the study of geography. There were books, too, for all the family, and bookshelves to place them on. The cook and Libby were by no means forgotten, and they did not forget the children. Catherine sent up three mince pies for the boys, which she had baked for them on small plates.

Dear Mary, though absent, was remembered by all. There were presents for her, just as if she had been at home, and there were presents, too, from her to the family. Her mother had missed her much in her preparations, for Mary has a willing heart and a skillful hand.

At family devotions that evening, Mr. Dudley prayed for the absent one, as he always does every day, that she may be preserved from evil and prepared for all the duties of life.

It was later than usual when the children retired to their beds, but it was long before daylight that they awaked the next morning. "I wish you a merry Christmas, I wish you a merry Christmas," they both shouted, waking their mother from her sleep by their cheerful voices. They dressed very quickly; even Willie had no time for musing. They took a light down to the parlor, and amused themselves with their various toys till breakfast. The table with spread leaves was permitted to stand in the parlor all day, and a merry Christmas it was to the dear children. The cars ran on the tiny railroad; the sheep ate or stood about lazily in their pasture; and the Dutch horses drew their loads around the table. When weary of play there were books to be examined.

Willie and Eddie enjoyed even more than they had anticipated. If Mary had been with them it would have been pleasanter, but she was too far away to return for the holidays.

How pleasant these festal occasions are in the family! They make home attractive and cheerful, and bind the different members closely together.

Nothing is more beautiful than family love. Without it we are poor. It is the greatest of earthly treasures, and its home is quite as often in the cottage as in the abodes of wealth. ANNE H.

From the National Era.

THE NEW EXODUS.*

BY fire and cloud, across the desert sand,
And through the parted waves,
From their long bondage, with an outstretched hand,
God led the Hebrew slaves!

Dead as the letter of the Pentateuch,
As Egypt's statues cold,
In the adytum of the sacred book
Now stands that marvel old.

"Lo, God *is* great!" the simple Moslem says.
We seek the ancient date,
Turn the dry scroll, and make that living phrase
A dead one: "God *was* great!"

And, like the Coptic monks by Mousa's wells,
We dream of wonders past,
Vague as the tales the wandering Arab tells,
Each drowsier than the last.

O fools and blind! Above the Pyramids
Stretches once more that hand,
And tranced Egypt, from her stony lids,
Flings back her veil of sand.

And morning-smitten Memnon, singing, wakes,
And, listening by his Nile,
O'er Ammon's grave and awful visage breaks
A sweet and human smile.

Not as before, with hail and fire, and call
Of death for midnight graves,
But in the stillness of the noonday, fall
The fetters of the slaves.

No longer through the Red Sea as of old,
The bondmen walk dry-shod;
Through human hearts, by love of Him controlled,
Runs now that path of God! J. G. W.

* One of the latest and most interesting items of Eastern news is the statement that Slavery has been formally and totally abolished in Egypt.

THE LITTLE GIRL AND THE MAN WITH THE DUSTY COAT.

IT is pleasing to observe a benevolent act however trifling. Some simple deed of charity, done perhaps almost unconsciously and never recalled to the memory of its author, may yet have produced upon the recipient of the favor or upon the mind of some silent spectator, an impression which shall never be effaced.

I was never more struck with this truth than in observing a few days since a small charity bestowed upon a poor child who was timidly passing the door of a certain warehouse in New-York, and wistfully eyeing some of the waste flour that lay scattered upon the sidewalk. It was the *way* the thing was done that attracted my attention, the gift was of but little value, but the little ragged five-year-old girl who received it will probably long remember the man with the dusty coat who gave her her apron full of flour while she was hesitating about gathering the little that was strewn upon the pavement. It was done so slily, so hastily, so unexpectedly to the child; her apron was filled and the man was gone before she comprehended his intention. I shall not soon forget the expression of that child's face—there was such a mixture of surprise, gratitude and pleasure upon it. For an instant she stood mute with astonishment, then bounded away with a light heart and elastic step, perhaps to carry relief to her destitute parents, and may be to furnish a supper for her hungry brothers and sisters.

I followed her in imagination as she threaded the crowded street, ascended the narrow staircase leading to her home, and triumphantly exhibited the prize to the needy family. Probably she was the happiest of the group; the pleasure she experienced at procuring what perhaps the mother was unable to obtain, a loaf for the supper that night; the satisfaction the little one felt when she partook of the good man's bounty, can better be imagined than described.

I scarcely know the man with the dusty coat, but he must have a good heart to have thought, amid the perplexity of business, of the ragged girl scarcely visible in the passing crowd, and to so quickly interpret and anticipate the little one's wishes.

J. S. J.

THE LOST WAY.

WE have heard of one who, finding the restraints of home irksome, and the persuasions of evil companions irresistible, abruptly left his dearest friends, and wandering far away, was unheard of for years. All efforts to discover him were unavailing, no trace could be found, and his name became in time associated only with pain and regret.

It was thought the young man might have gone to sea and found a watery grave, or had fallen into wicked hands, or in an evil hour had destroyed himself. But the wanderer was not dead; after years of poverty, misfortune and wretchedness, he found himself at the close of a wintry day near the residence of one of his early friends. Doubtful of the reception that he might meet, and unwilling to present himself as a guest where he might be regarded as an intruder, he entered the barn door and asked the servant whom he found there to call his master. In a few moments the man returned with a request that the stranger should go to the house.

He declined the invitation, and again word was taken to the master of the house that some one wished to see him at the barn. This time the messenger was successful. As the gentleman entered and cast a searching glance upon the stranger, but without a single gleam of recognition, the heart-broken man sobbed aloud, and seizing his hand exclaimed, "O my friend, I have lost my way in the world."

Alas! we thought as we heard this incident related, how many travelers on life's journey, rejecting the only sure guide, have lost their way irrecoverably!

We remembered one who left his home in early youth, to go forth into the world to seek for himself a name and fortune. Around the fireside of his paternal roof clustered the tenderest ties and most endearing associations. There were the parents who committed him in prayer to the keeping of a heavenly Father, and there, brothers and sisters who wept as they parted from him. There, too, his mother, as she said her last good-bye, placed in his hand a chart and compass—the word of God—by which she bade him ever to direct his steps. It had been her own unfailing guide through her long pilgrimage, and now she commended it to him.

Thus furnished he went forth into the world, and for a time his steps were in the narrow way, while continually he heard a voice on the right hand and on the left saying, "This is the way; walk ye in it."

Years passed on, and in the midst of strangers and the busy strife and turmoil of life, his mother's gift was laid aside. He now regarded it as very good for the inmates of that quiet home, but of no use to one who had to contend with the temptations and trials of life. For him there was needed a deeper philosophy, and a wisdom which in the pride of intellect he fancied could be gained from his own observation and experience.

Long since, the voices that had once been music to his ear were hushed in death. The mother whom he loved, who had with latest breath offered up earnest prayer for him, was now at rest in the quiet churchyard; his father with silver hair and bent form had followed her, and the home of his childhood was deserted. The world had yielded to him its honors, and the wealth of learning and wisdom which he had gathered had given him the fame he coveted. But these brought him no lasting happiness—old age had arrived—he could no longer take an active part in the pursuits that once engrossed him, and weakness and infirmity compelled him to seek the solitude of his own room. Worn and weary, he sat down to think of death. It was near him, might come to him any day, and what would be after that? The Bible—the long-neglected Bible—lay upon his table. He had often read its pages to refute them by his own exalted reason, and now it had no comfort to offer him—no charm to attract him.

Death had taken from him those who were once the light of his eyes, and whose presence cheered his now comfortless dwelling.

In his old age he sat alone. Memory was busy; for it had not, like his bodily strength, deserted him, and he thought of the time when his heart was young and hopeful—when his mother's hand was upon his head, and her blessing fell upon his heart as dew upon the grateful flowers. He traced his devious course step by step, as year by year he had wandered farther and farther from the path of truth and duty. Then he compared the peaceful, hope-sustained deathbed of his mother, and the calm, unclouded evening of his father's life, with his own joyless and hopeless age, and he wept aloud. Poor old man! what to him now were the honors he had once so eagerly desired, what the stores of learning and the researches of science? Could they purchase happiness and a hope of Heaven for him? The lessons he had been taught in childhood rose up to answer No; and in his soul he was convinced, however reluctantly he acknowledged it even to himself, that the Bible was true, that his whole long life was wrong, and that he had lost his way in the world. M. L. E.

"OUR MOTHER."

"NAY! keep not back those bitter tears!
It is not weak to weep,
When, with the thought of by-gone years,
Comes that of her long sleep;—
The *sleep of death!*—to be no more
To us what she hath been,—
Her life of love on earth is o'er;
'Twas *beautiful! serene!*
But let the memories rife to-day
With purer aims imbue;
And, dreamer! *thinker! worker!* may
Thy course be bright as true!"

"OUR mother!" What a world of love and sorrow lies in those simple words "Our mother!" You, who have bowed over the grave of a parent, while years of tender love and unwearied watchfulness, while recollections of kindness no ingratitude could dishearten, of hope no misconduct could subdue, relieve and revive, circling tenderly and closely around the sleeper lying there—you, *you* alone, can comprehend the depth and the height of those words, "Our mother!"

Memories throng thick and fast as I write; memories of a childhood of which she was the guiding star, of a girlhood she alone could have redeemed from the envious grasp of death.

Often now in this solitude, I seem again to feel her loving hand smoothing my curls as it was wont to do so softly in those long weeks—months—years of suffering, when her care was so unsleeping, and from which she bore at length in tender, grateful triumph her child as from the valley of the shadow of death. Oft yet in the solemn night, when the moon shines coldly through the windows, and the stars softly woo the watcher's spirit to their heaven, I feel again her soft hand on my hot brow, and hear the low, subdued, heart-exhaustive whisper, "*God* help thee, my child! for *I* can do no more!"

Oh! mother!

If *you* have a mother, cherish her dearly—dearly! Watch over her well, *for you know not how soon she may be taken away*; *you guess not* how bitterly and eternally she *must* be lamented.

She was unwavering in kindness, unchilled by neglect, unchanged through every suffered change, watching month after month by the sick couch, shrinking herself from no torture so that her presence could alleviate that of her child; early to rise and late to rest; studying with her whole heart and head, and working with her whole strength for the comfort of her dear ones: such she was. A true woman, a most devoted daughter, an incomparable sister, a faithful wife, and "*our mother.*"

I have seen her sit, patient and uncomplaining, whilst the death-agony was already strong in her heart—breathing ever hope, and comfort, and faith to a soul always too prone to feed upon itself. She has spoken gently, then, of that world into which no trouble enters; of that life no affliction can ever shadow; of that happiness beyond measure and without end. I have heard her speak hopefully of life when she knew her own was fast departing from her; and she sought tenderly to teach me to look forward to that rest into which her own spirit had already by faith entered.

But not to my heart, only, was she the guiding star, the strong support—oh, no! Over others she has thus affectionately watched—for others has she wept with equal tenderness, and to others with the same fond willingness sacrificed her health and her life. For she slept not in the "fullness of years," though she did most truly in the "fullness of honor."

No shadow ever fell upon her name, none ever had cause to impugn her kindness, none could at any time doubt her truth. And when the last hour came and her heart refused to keep its bounds, while her whole frame was shaken by strong palpitations, and death stood with eager, outstretched arms to embrace her—*even then*, she was the consolation of her sorrowing ones; and they learned from her fortitude and composure all the courage that nerved them for the trial. And now, although the frail, life-worn-out body slumbereth quietly in the earth until the last judgment, her spirit yet dwelleth among us, fulfilling still fondly its best loved mission; strengthening our hearts, purifying our thoughts, and teaching us to look with greater earnestness forth to the Eternal Home above.

L. O. D.

Foreign Miscellany.

Turkey.—Missionary advices state that the fall of Sevastopol has quieted the adherents of the old Armenian Church, who before had hoped that the triumph of Russia would annihilate Protestantism in Turkey. Another most extraordinary sign of the times, which is referred to in every recent letter, is the readiness of Mohammedans to read the Bible. It is impossible to tell whereunto this may grow.

Lord John Russel.—The *Leeds Mercury* (a paper which is likely to be well informed, since its editor is the brother of a Cabinet Minister,) reports that a notion is afloat of giving the noble Lord the M.P. for London a ministry of Public Instruction, and consigning its duties to his care.

Russians Fleeing from the Levy. When the Imperieuse was off Hango last month, two Russian farmers' sons boarded her, and asked for a passage to England, offering to pay for it. They had left Russia to avoid the levy.

Colonel Tarr and the Italian Legion.—It is said that some dissatisfaction has arisen among the Italian recruits with respect to the case of Turr, the Hungarian, who, employed by the British Comissariat, entered Bucharest, and was seized by the Austrian authorities. The fame of English protection has suffered in the minds of the Italian legionaries.

Distress in Jerusalem.—All classes at Jerusalem are suffering from scarcity of food. Some of the Jewesses in danger of perishing from sheer starvation.

The Minie Beaten.—Lancaster's elliptically bored carbines having been subjected to various proofs in the arsenal marshes at Woolwich, her Majesty's corps of sappers and miners are now being armed with them. These muskets have many qualities which have been pronounced superior even to the Minie rifle, and have a range of upwards of 1000 yards.

Jenny Lind.—It is stated that Mr. Mitchell gives Mme. Goldschmidt Lind the enormous sum of £500 sterling for each concert in which she sings in the series of concerts he is now giving in London. Mme. Goldschmidt is also likely to sing in the provinces, under an arrangement with Mr. Mitchell.

Perversion to Rome.—The Rev. W. Wheeler, for many years vicar of Old and New Shoreham, in the county of Sussex, has within a day or *two left the* Church of England and embraced the *doctrines* and become a member of the Church of Rome. For a long period this gentleman has held high Tractarian principles.

A Judge Giving way to Prize-Fighters.—Mr. Justice Crampton was prevented from opening the Maidstone Assizes with punctuality, because the train in which the Queen's judge traveled from Croydon was "shunted" on its route, to make way for a special train conveying members of the prize ring to a fight.

Professor Miller's Lecture in London.—Professor Miller, of Edinburgh, delivered the fourth lecture of the course, in connection with the Young Men's Christian Association, in Exeter Hall, on Tuesday evening. His subject was, "Labor Lightened not Lost." It was decidedly the best lecture of the four that have been delivered. Lord Panmure, who occupied the chair, introduced him as a countryman of his own, and certainly no Scotchman was ashamed of his countryman on Tuesday evening. His lecture was a master-piece of oratory. There ran quite a vein of humor through the whole, and his stentorian voice made the immense hall ring again. Now he would have his audience in roars of laughter, then almost on the verge of weeping. The numerous stories with which he diversified his lecture were told with such an air of *naïveté*, mixed with playful humorousness, that he at once rivetted the attention of his audience and maintened it without flagging for two hours. The burden of his lecture was the advocacy of the half-holiday movement, and the sacred observance of the Sabbath. He also advocated every day ablutions, and attention to personal cleanliness, and in denouncing intemperance, he paid a graceful tribute to the good effects which have resulted to Scotland from Forbes M'Kenzie's Act, and called upon Englishmen to demand such an act for England. He described the Saturday half-holiday as the key to the proper observance of the Sabbath. At the present time, when the half-holiday movement is being agitated, this lecture will do immense good.—*Northern Ensign.*

Bates the Banker.—The Jury who convicted Bates the bankrupt, petitioned her Majesty to order an inquiry into his memorial, and if it be found correct to accede to his prayer. Had the contents been proved at the trial, they believed they would have acquitted him.

The Late Samuel Rogers.—The late Samuel Rogers has bequeathed three Italian pictures to the National Gallery. The pictures are—the Titian "Noli me Tangere;" the Giorgione, a "Small Picture of a Knight in Armor;" and the Guido, "Head of Christ Crowned with Thorns." The remainder of the collection will, it is presumed, be sold in the course of the ensuing spring.

Large Reading-Room.—The largest room in the world is now nearly completed in the British Museum. It is circular, 140 feet in diameter, and 140 feet in height. The tables will accommodate nearly 400 readers. The wrought-iron bookcases will contain 102,000 volumes. The cost of the room will be about $300,000.

Horse Flesh.—There is being formed at Paris a society of economists, naturalists, and hardy gourmands, having for aim the introduction of horse flesh into the category of butchers' meat.

Artificial Rearing of Salmon.—The refilling of the breeding-boxes at Stormontfield is now nearly completed. Some of them have been filled with ova taken from grilse, and kept separate from these stocked with salmon ova. It is the intention of the superintendent to impregnate the ova of a salmon or grilse from the melt taken from one of the pars in the pond, many of which at present are full of melt.

Wild Ducks in Glasgow.—A flock of wild ducks were seen disporting themselves in the Clyde above Victoria Bridge on Saturday. This is surely indicative of the great severity of the frost in the country districts.

Irish Church Missions.—We regret to learn that, in consequence of the considerable diminution of their usual receipts, the Committee of this Society, in accordance with their fixed rule, *not to incur debt*, are taking steps to make such reductions in their missionary operations as we fear may materially injure the work of reformation, still evidently progressing in Ireland.—*London Record.*

General Kinetty.—The statement of our London correspondent in our Saturday's paper, that "General Kinetty [Ismail Pasha in the Turkish service,] soon after he entered Turkey, followed the example of Bem and some others,—abjured his faith, and became a Musselman,"—"is," says a respected minister in Glasgow, who writes us on the subject, "not correct. I knew General Kinetty personally. He escaped into Turkey like Bem; but, unlike Bem, he refused to accept employment in the Turkish service, on the footing of becoming a Musselman. He left Turkey and came to England. He resided for some time in Glasgow, and sat generally in my church. He visited me several times, and I had the above statement from his own lips. He seemed to me an upright, able, excellent and singularly amiable man."

An Aberdonian Estimate of the van of those who are classes from what little them, we are sorry to find in a style of harlequin bra to one claiming his goo amount of common-sense

How it looks in England brought by the last mail f erally pacific, although fea them, that the troubles w The Cabinet of Washing send a plenipotentiary to t If Jonathan carries out h of the Sound, more grav from it than from those re America, or to the Britis the Union.—*London Atlas*

Lord Dundonald.—It is last obtained a settlement hands of the Mexican gove ceive a sum of £30,000 dow year.—*London Sun.*

Marriage with a Deceased of argument by council, in Session last week, respecti with a deceased wife's siste was a doubtful point wheth ited in the Levitical law; marked, that he was surpr had referred to Jacob marr fact that our Savior was d —*Glasgow (Scotland) Mail.*

Sardinia.—Victor Eman firmly resolved to maintain took on ascending the thro honor to be almost more c ters; and a blessing it wou esty sat on every throne. prised, however—and, inde porant—that he does not q ish his position. He con Savoy is somewhat lowere *statuto*; but he accepts re spirit of progress—believes agreeable duty, or expiating fices his feelings to what he good, at least the wishes of man we know nearly what certainly never head a reac not entertain or at any rate most unexpected circumstan the ambitious schemes by w

Working Men's College at tory address to the member lege at Cambridge, and to p cess of the experiment, was Cambridge, on Monday eve win, of Gonville and Caius college, and one of the mos ular movements in the right sity of Cambridge can boas Town Hall was filled to over posed, if truth be spoken, i thize with the effort to conf ing classes than of members benefit is sought to be conf ing principally of member known for their sympathy w fort, and gentleman of the t pose. Loud and long contin Goodwin throughout, and a dress.

War.—The *Daily Scotsma* dated November 23, from th sel who had visited Sevastopo count of the interior of the "We walked through the the whole way. It was fatig a succession of hills and acr place telling the work which of graves, and large masses broken muskets, military ca equipments. We passed thr Inkermann, and then came i ley of Death. It is a deep r side, and is commanded b valley the shot and shell an ally as thick as the stones in there must have been dres Redan about eleven o'clock. that met us beggars all dese the guns, and very large broken or damaged; the balls were innumerable. Th books, letters, boots—and s er's legs still in them!—*lots some with the head partly at the face fully exposed.* All exception of immense quan place in great disqust, as eve faint breeze of wind would very strong."

The First Protestant.—Thi told, invested Peter with i him supreme head of the Ch decide all controversies res possibility of error. The mi learned are wrought upon by immense advantage of their an unerring judge of doubt supposed advantage is next thing. Such a judge was Pe cession of men after him amazing powers, and to infallible discrimination betw is not the simple narrative, ting, sufficient to scatter t assumptions? Are not thes from the very foundation, th usurpation? When the Apo midst of the Church at Antio to the face, because he wa openly charged him with c and comprising the purity a timid and time-serving com bear away, as with a Sampso of the Anti-Christian temple apprehended the full bearin then pursued, he knew that, his epistle to the Galatians, b by anticipation, a protest a proachments of the Man of erned throughout by the infl When the question is asked, before the days of Luther? w answer. Not

An Aberdonian Estimate of Mr. Charles Dickens.—In the van of those who are laboring to sever the working classes from what little hold religion yet retains on them, we are sorry to find Mr. Dickens marching—and in a style of harlequin bravado, anything but creditable to one claiming his good feeling, and possessing his amount of common-sense.—*Aberdeen Free Press.*

How it looks in England.—The tone of the papers brought by the last mail from the United States, is generally pacific, although fears are expressed by many of them, that the troubles with England are not ended. The *Cabinet* of Washington persists in its refusal to send a plenipotentiary to the Sound Duties Conference. If Jonathan carries out his threat to force the passage of the Sound, more grave matters are likely to arise from it than from those relating to the affairs of Central America, or to the British enlistments in the States of the Union.—*London Atlas, Dec. 8th.*

Lord Dundonald.—It is said that his lordship has at last obtained a settlement of his undeniable claims at the hands of the Mexican government, and that he is to receive a sum of £30,000 down, and an annuity of £2,000 a year.—*London Sun.*

Marriage with a Deceased Wife's Sister.—In the course of argument by council, in the case before the Court of Session last week, respecting the legality of a marriage with a deceased wife's sister, one of the council said it was a doubtful point whether such marriage was prohibited in the Levitical law; on which Lord Armillian remarked, that he was surprised that none of the counsel had referred to Jacob marrying two sisters, and to the fact that our Savior was descended from one of them. —*Glasgow (Scotland) Mail.*

Sardinia.—Victor Emanuel, as his actions tell, is firmly resolved to maintain the engagements which he took on ascending the throne. He makes it a point of honor to be almost more constitutional than his ministers; and a blessing it would be for Italy if equal honor-ist sat on every throne. We ought not to be surprised, however—and, indeed, we ought not to be ignorant—that he does not quite understand or at all relish his position. He considers that the House of Savoy is somewhat lowered since it promulgated the *statuto*; but he accepts resignedly the results of the spirit of progress—believes that he is performing a disagreeable duty, or expiating ancestral errors—and sacrifices his feelings to what he considers to be, if not the good, at least the wishes of his country. From such a man we know nearly what we have to expect. He will certainly never head a *reaction*; but probably he does not entertain or at any rate will never attempt (unless most unexpected circumstances arise,) to put in practice the ambitious schemes by some attributed to him.

Working Men's College at Cambridge.—The inaugurary address to the members of the Working Men's College at Cambridge, and to parties interested in the success of the experiment, was delivered at the Town Hall, Cambridge, on Monday evening, by the Rev. H. Goodwin, of Gonville and Caius College, the principal of the college, and one of the most popular leaders of all popular movements in the right direction that the University of Cambridge can boast. The large room at the Town Hall was filled to overflowing by an audience composed, if truth be spoken, more of those who sympathize with the effort to confer a benefit upon the working classes than of members of the class upon whom the benefit is sought to be conferred, the audience consisting principally of members of the University, well known for their sympathy with every philantrophic effort, and gentleman of the town pursuing a similar purpose. Loud and long continued applause greeted Mr. Goodwin throughout, and at the conclusion of his address.

War.—The *Daily Scotsman* publishes a private letter dated November 23, from the Master of a merchant vessel who had visited Sevastopol. He gives a startling account of the interior of the Redan:

"We walked through the camps of the Allies nearly the whole way. It was fatiguing, as the road was over a succession of hills and across deep valleys, and every place telling the work which had been going on—plenty of graves, and large masses of shot and broken shells, broken muskets, military caps, and all sorts of military equipments. We passed through part of the valley of Inkermann, and then came into what is called the Valley of Death. It is a deep road, with high cliffs on each side, and is commanded by the Redan forts. In the valley the shot and shell and musket-bullets were actually as thick as the stones in some places. The carnage there must have been dreadful. We arrived at the Redan about eleven o'clock, and in the forts the sight that met us beggars all description. In the first place, the guns, and very large they were, were all mostly broken or damaged; the musket-bullets and Minnie balls were innumerable. There were soldiers' clothes, books, letters, boots—and some of them with the wearer's legs still in them!—*lots of the slain only half buried, some with the head partly above ground, and some with the face fully exposed.* All was still, however, with the exception of immense quantities of *rats*. I left the place in great disgust, as every now and then, when a fair breeze of wind would come across, the smell was very strong."

The First Protestant.—This promise of Christ, we are told, invested Peter with infallibility. It constituted him supreme head of the Church, and enabled him to settle all controversies respecting the Faith, without possibility of error. The minds of the unstable and unlearned are wrought upon by the specious plea, of the immense advantage of their being always in the church to unerring judge of doubts and disputes. From this supposed advantage is next argued the certainty of the thing. Such a judge was Peter appointed; and a succession of men after him were to exercise the same amazing powers, and to be vested with the same infallible discrimination between truth and error. Now is not this simple narrative, upon which we are meditating, sufficient to scatter to the winds these enormous assumptions? Is not these words enough to overturn, from the very foundation, the towering edifice of Papal usurpation? When the Apostle Paul stood forth in the midst of the Church at Antioch, and "withstood Peter to the face, because he was to be blamed; when he openly charged him with conniving at insidious error, and thus comprising the purity and truth of the Gospel by timid and time-serving compliances, did he not really tear away with a Sampson's might, the very pillars of the Anti-Christian temple! And whether or not he apprehended the full bearing of the course which he then pursued, he knew that, by inserting the account in his epistle to the Galatians, he was leaving on record, for anticipation, a protest against the subsequent encroachments of the Man of Sin, doubtless he was governed throughout by the influence of the Holy Ghost. When the question is asked, Where was Protestantism before the days of Luther? we need be at no loss for an answer. Not only did God raise up faithful witnesses to the truth in every age of darkness and apostacy, who resisted even unto blood, striving against sin; but in the Holy Scriptures themselves we have prophecies the most clear, warnings against future corruptions the most decided, and protests pointed and direct against the first germs and buddings of error.—*Bishop Lee's Life of St. Peter.*

At Geneva, lately, eighty-nine persons applied for letters of naturalization, of whom sixty-nine are Protestants, and twenty Roman Catholics. Among the latter is the Hungarian General Klapka.

The Paisley Abstainers and Lord Panmure.—In reply to a memorial from the Committee of the Paisley Abstainers' League, Lord Panmure states that he has adopted measures to have the drinking booths in the Crimea closed. His Lordship has sent off instructions to that effect before the receipt of the memorial from Paisley.

The Archbishop of Paris has ordered the curé of every parish in his diocese to open a depôt for the reception of old clothes, damaged or worn-out furniture, and broken victuals, for the use of the poor.

The Pope is urging Tuscany and the Two Sicilies to subscribe to a concordat similiar to that lately signed by Austria. There is every probability of the Vatican succeeding.

In reference to the rumor that the Prince of Wales is to enter at Oxford University, the Oxford *Chronicle* states that apartments are in course of preparation for his Royal Highness at Christchurch.

Death by Drowning.—It is but too true—Austria has flung herself into the Holy See! The suicidal act is generally attributed to insanity.—*Punch.*

The Queen has signified her desire that Mrs. Shadforth, widow of the late Colonel Thomas Shadforth, of the 98th regiment, who fell in the attack on the Redan on the 18th of June, should reside in one of the royal cottages in Hampton Court Park.

Decimal Coinage.—The Royal Commission appointed to inquire into the advisibility of a system of decimal coinage, are sitting daily at their offices in Manchester-buildings, under the presidency of Lord Monteagle.

Mr. J. G. HUBBARD, late Governor of the Bank of England has undertaken to erect a new church, and to provide an endowment; and Mr. W. Cotton, another Governor of the Bank, has undertaken to erect a new church at Limehouse, and to provide an endowment.

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Editors' Book Table.

THE NEW-ENGLANDER.—We are informed that the New-Englander for February will be issued punctually on the first of the month by the new publisher, Rev. D. Mead, Brick Church Chapel, and will contain the following articles.

1. HODGE ON PRESBYTERIANISM,—an extended and somewhat controversial review of Prof. Hodge's Discourse before the Presbyterian Historical Society.

2. INSANITY AND CRIME,—a review of the late murder trial at New-Haven.

3. AMERICAN DEMOCRACY,—a review of Senator Benton's "Thirty Years."

4. SAUL AND THE WOMAN AT ENDOR.

5. PLYMOUTH COLLECTION,—a review of that volume in its two-fold capacity, as a tune-book and as a hymn-book.

6. IMMORTALITY—THE ARGUMENT FROM NATURE.

A NORTH-SIDE VIEW OF SLAVERY.—Such is one title of a book which is also called "THE REFUGEE: or the Narratives of Fugitive Slaves in Canada. Related by themselves, with an account of the history and condition of the colored population of Upper Canada." By Benjamin Drew. The narratives of this volume purport to have been taken down in writing from the lips of the fugitives themselves, and to have been "gathered promiscuously from persons whom the author met with in the course of a tour through the cities and settlements of Canada West." We have no acquaintance with the author, but we cannot doubt that these are really and exactly the stories which he heard from the lips of the fugitives whose names he has recorded. Nor have we any doubt that he has honestly given us the impressions which he received from a personal inspection of the condition of the American refugees in Canada. Accurate and indisputable information on that subject is of the greatest consequence. If fugitive slaves in Canada, under all the disadvantages attendant on their being strangers in a strange land, are really an industrious, self-supporting, and therefore useful portion of her Majesty's liege subjects there, who can doubt that the slaves in Virginia, or of any other Southern State, might be converted, by wise legislation, into an industrious and happy peasantry on their native soil? We commend this book especially to our Southern readers. They can make allowance for any natural exaggeration in the narratives, and with the information which it gives, they can judge whether it is impossible for negroes to take care of themselves. For our own part we must say that there is an appearance of veracity in the narratives generally—so far as we have read them. Some of them indeed are fearfully garnished with horrors, but we are somewhat surprised to see how frequently the fugitives speak of having been well treated by their owners. Generally the fear of being sold for transportation, or the fact of having been sold for that purpose, seems to have been the immediate and constraining motive to flight.

THE CHILD AND THE MAN, or the Children, the Sabbath-School, and the World. By Rev. CHARLES GREENWOOD. With an introduction by Rev. E. N. Kirk. Boston: S. K. Whipple & Co.

This book is written in a very agreeable and graceful style; and it discusses a momentous subject with much clearness and force. It will be sure to do good wherever it is read.

REPRESENTATIVE WOMEN: from Eve, the wife of the first, to Mary the mother of the second Adam. By GEO. C. BALDWIN, D.D. New-York: Sheldon, Lampport & Blakeman.

Dr. Baldwin is the pastor of a Baptist church (we believe) in Troy. In this volume he has subjected to the ordeal of the press a series of sermons or pulpit lectures on female characters in the sacred history. We can easily believe that such lectures were both acceptable and useful to the hearers. They show what variety of instruction may be drawn from the preacher's text-book—in how many different methods a pastor may contrive to catch the attention and guide the minds of various classes in his flock. As the essay style is out of place in the pulpit; so the somewhat declamatory style which is generally acceptable to hearers is ordinarily a disadvantage when pulpit discourses are addressed in a printed form to readers. Yet this is a good book.

THE OLD INN; or, the Travelers' Entertainment. By JOSIAH BARNES, Sen. J. C. Derby.

The author of this book "started out with the intention of producing something that all who read for amusement merely would find acceptable." He has been entirely successful. The very common and obvious idea of bringing together at an inn several guests who while away the time by story-telling, serves to connect together four very interesting tales. The criticism might justly be made upon them that they are too intensely tragic, and that they use the melodramatic red and blue blazes a little too freely for the best taste. But these are things which those who read for amusement merely will readily pardon in consideration of the exciting interest of the book.

STRAY LEAVES FROM THE BOOK OF NATURE. By M. SCHELE DE VERE, of the University of Virginia. G. P. Putnam & Co.

This elegant little volume of 300 pp. hardly needs any commendation from us, as the articles which it contains have carried their own recommendation with them to the majority of our readers, as they have appeared from time to time in the pages of *Putnam*. Some of the most interesting of the recent developments of natural science are here embodied in singularly beautiful and vivacious essays.

SPRING HOLIDAY; a Cantata, in three parts, designed for the use of Female Seminaries, Academies, Juvenile Classes, &c., &c. Libretto by C. M. CADY; music by CHARLES C. CONVERSE. Firth, Pond & Co.

We had every disposition to speak unfavorably of this book, in consequence of finding in it a precomposed puff from the publishers, which we were respectfully requested to insert as editorial. But it is really a good book for the purpose for which it is designed. The words are both musical and poetical; and the music, although somewhat lacking in variety of style, is lively and tasteful. Both the solos and choruses appear to be easy enough to be practicable to an intelligent class, and yet difficult enough to make the learning of the piece very interesting and improving. It is arranged throughout with an elaborate piano-forte accompaniment. The music typography of the book is uncommonly beautiful.

CONGREGATIONAL PAPERS.

THE Congregational papers issued in various States, appeal to their subscribers for renewed support with the opening year. If it be not an impertinence, we would earnestly second that appeal. We have no idea that a metropolitan newspaper can meet all the local demands of the several States in which it circulates. We have no desire to interfere in any way with the circulation of the State papers, and we would not countenance an attempt at such interference by any agent of this journal. People who live in the country *will* have a city newspaper, especially when they can find in it twice as much matter as in a local paper at the same price. But the interests of the churches in each State require also a local journal. Every Eastern State is now well supplied.

The *Religious Herald* of Connecticut is a very spirited and able journal. Its course on public questions is always magnanimous, decided, Christian. It ought to be well sustained.

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The *Congregational Journal* is characterized by strong good sense and a most amiable spirit. We doubt not it will soon see as clearly on the subject of slavery, as it does on the denominational questions of the day.

The good people of Maine have now their choice between the *Mirror* and the *Evangelist*. Without implying anything to the disadvantage of the former, we would prophesy all that can be desired of good from the latter.

We would not insult our worthy coadjutors of Boston, the *Congregationalist* and the *Puritan Recorder*, by an intimation that they are any less national than we. Success to them both in their broad fields of usefulness.

With a special good word for the *Congregational Herald* of Chicago, we would say, success to all the local papers; the best interests of the churches require that they be sustained.

DR. LANSING'S SEMI-CENTENNIAL DISCOURSE.

THE sixth of the present month being the semi-centennial anniversary of Rev. Dr. Lansing's entrance upon the ministry, he was, by invitation, to have preached a commemoration discourse that day in the Clinton Avenue Church, but the great fall of snow which occurred on Saturday night caused its postponement until the following Sabbath. Although the day was, if possible, still more unfavorable, a congregation assembled, in numbers to indicate deep and wide-spread interest; and it proved to be an occasion of even deeper interest than the most sanguine had anticipated. Dr. Lansing's discourse, although nearly two hours in length, held the audience without fatigue, and might have held them still longer. It was a narrative of permanent historic interest, and would have been valuable, had it been dull; but it was so happy in the selection and grouping of facts, and delivered with so much animation and tenderness of feeling, that it could not have failed in arousing the liveliest emotions of the heart. He began with a recitation of Virgil's Epitaph, of which he gave a graceful rendering in English verse, and then remarking that he did not intend to write his epitaph, not having in immediate anticipation an event which could not be far distant in the order of nature, he proceeded to rehearse the chief events of his life.

Dr. Lansing was born nearly 71 years ago in Lansingburg, so called after his paternal grandfather, who, as patentee of a large tract of adjacent territory, was called the Patroon. He fitted for College in Huntington, Ct., under the tuition of the parish minister, Rev. Dr. David Ely, and graduated at Yale College in 1804. In eloquent language he described the exercises of his soul at the period of his conversion, and said he well remembered the very spot in the college yard where the light of hope beamed upon him. It was not like Jacob's ladder with angels of God ascending and descending upon it, but like a vast shaft or column of light, which seemed to pierce the heavens, and open upon his vision the mercy-seat of the Lamb of God; not that he literally saw these things, but such was the transport of his soul, it seemed to him as if the very heavens were opened. After leaving College, there being no Theological Seminaries, steps being then just taken for the establishment of the Andover Seminary, he pursued his theological studies under the Rev. Dr. Blachford of Lansingburg, but he owed his training chiefly to a careful study of the New-England fathers, Hopkins, Bellamy, Edwards and Neal. "I was born a Dutchman," said the Doctor, "but became a Yankee by education and preference." His first settlement was in Onondaga, over a church which he himself collected from what was then almost an entire wilderness. He described in graphic terms his happiness, when skipping like a deer through the woods from one farm opening to another, he inquired if there were any in that bark-covered log-house who loved the Lord Jesus Christ.

His church soon became two bands, he remaining with the East Branch, where was erected the finest church edifice west of Albany county. He also engaged in establishing a High School, for which he raised upwards of $15,000. After eight years labor he accepted a call to Stillwater, Saratoga county, and no where, he said, had he been associated with a church so intelligently grounded in the doctrines of the Gospel. They were from Canaan, Ct. After laboring in a happy revival in Boston during the summer of 1816, he was settled in Auburn. Our limits will not permit us to give even an outline of the Doctor's labors in Auburn—the thrilling scenes of revival through which he passed, and the efforts he initiated, and the burdens he sustained for years, until the Auburn Theological Seminary was established. He defended with great candor and manliness the reputation of the churches in Western New-York, affirming that none had been more slandered than they. He gave illustrations of the kind and degrees of bodily agitation that occurred under his preaching, declaring that they were never sought for or encouraged, but were the products of a simple presentation of the truth. It is unnecessary, however, that we should repeat his defense of the Revivals of 1825–35, for his discourse will no doubt be given to the press. We regret, however, that some of the recitals of personal history and adventure, given extempore, cannot be preserved with the life with which they were told. We never listened to incidents more affecting in themselves, and more illustrative of the power of the Gospel, and they were told with a dramatic power and naturalness, which made the scene to live again. We will not attempt to give a synopsis of the Doctor's ministerial labors in Utica, Illinois, and New-York, which were not less favored of God than those of earlier date. He had been instrumental in establishing various institutions of learning, was one of the originally incorporated Trustees of Hamilton College, and had the honor of nominating its first president, Rev. Azel Backus of Bethlehem, Ct., not to mention his more vital connection with the establishment of the Seminary at Auburn. He had been instrumental in erecting or enlarging eleven houses of worship, and above all in promoting not less than sixty revivals of religion. We congratulate the Doctor, that after his recent severe illness, he has been able to observe this anniversary in this public manner; and we pray that he may be spared, in a green old age, not only to be surrounded by the multiplied evidences of God's blessing upon his ministry, but yet to add to their number, to the glory of the Master he has so long served, and his own richer reward in Heaven.

Foreign Intelligence.

ARRIVAL OF THE WASHINGTON

THE U. S. Mail-steamer Washington, Capt. Cavendy, arrived on Monday, with the German, French, and English mails, about 80 passengers, and brings dates from Southampton to the 6th inst.

It has been ascertained from an authentic source that the long talked of alliance between Spain, Great Britain and France has been formally consummated, the first binding herself to send into the field ten to twenty thousand men in the spring, while her interests, particulary in Cuba, are to be protected by France and England.

LONDON, Jan. 5th.—Consols for account (Jan. 10), 87 to 87¼ ex div.; Turkish four per cent. script, 4 to 4¼ dis.

From the London Times of Jan. 5th.

"We can answer for the people of England, whose opinion the *Washington Union* admits we faithfully represent, that they desire nothing more earnestly than to cultivate the most friendly relations with the world, but especially with the United States. The quarrel will never come from our side, but it is quite possible that those whom the American public suffers to misrepresent it with the pen and in the Cabinet, may succeed in embroiling the governments of the two nations, to a degree and to an extent which may commit their honor and render an amicable solution impossible."

The Peace Negotiations.—The following is the letter of the London *Times'* Paris correspondent, dated Jan. 4th, 6 P. M.:

"I understand that the assurance was again given today in an official quarter of the resolution of this Government to carry on the war in the most vigorous manner, in the event of Russia not acceding to the propositions adopted by the Allies."

ARRIVAL OF THE AFRICA.

The Cunard mail-steamer Africa, Capt. Shannon, arrived at an early hour, yesterday morning, having left Liverpool at 10 A.M. on Wednesday, the 9th inst.

The suspense regarding peace or war still continues, and is likely to do so for a week or ten days further. Meanwhile, the belief that the negotiations will end in something has faded to an infinitesimal point, and the funds have consequently receded gradually toward the position in which they stood before the new diplomacy was talked of.

The view that it is the intention of Russia to accept the Austrian propositions still prevails among those capitalists in London who are known to receive the best information from Vienna; but it finds no credence among the general public, or even in ministerial circles.

In commercial matters there is nothing new, and credit is well sustained in every quarter. Even the possibility of another advance in the bank rate of interest seems to be contemplated without excitement or apprehension of any kind.

Connecticut Tobacco Crop.—the tobacco crop of Connecticut has become so important that the tobacco-growers lately held a convention at Hartford to promote their interests. A tobacco warehouse has been established in that city, where the crops of all the principal growers are sent for sale. It is a fine large building, built by Mr. Seymour for this purpose, with every convenience for storing, weighing, repacking, etc., of, we should judge, the entire crop of the weed in the Connecticut valley.

Southern Aid.—Rev. Dr. Stiles, General Agent of the Southern Aid Society, who has just returned from a visit to Detroit and Chicago, received in those cities donations and subscriptions to the amount of $1,500 or $1,600,—with the prospect of a further increase. In both cities he preached several times to large audiences on the great topics of Christianity, and once in each in behalf of the above-named Society. The kindness and hospitality of the people towards him were unbounded.—*Jour. of Com.*

Days of Rest.—The last was the first Saturday and Sunday for more than four months on which it has not either rained or snowed, and in most cases very violently. Saturday was warm and clear; but Sunday the air was extremely cold, with a high wind from the North.

Steamship North Star.—The steamship North Star has been purchased by the U. S. Mail Steamship Company, to run in their line of New-York, New-Orleans and Havana steamers, in place of the Cresent City.

Georgia.—Isaac S. Tuttle, a prominent citizen of Augusta, Ga., who died there recently, left the sum of $50,000 to be used for the benefit of the Augusta Orphan Asylum.

Renegade.—It is said that the Queen would not see her maid of honor, Miss Murray, upon her return from the United States, and signified to her that if she published a defence of Slavery, she must resign her place. Miss Murray has done so, and is no longer a member of the royal household.

COMPLIMENTARY ENTERTAINMENT TO MR. GOUGH.

The following correspondence has taken place between several of the first gentlemen of this city and Mr. Gough:

NEW-YORK, Jan. 7, 1856.

To Mr. John B. Gough:

DEAR SIR,—As a testimonial of our estimate of your distinguished services in the cause of Temperance, both in Great Britain and America, we, the undersigned, do respectfully invite you to an ENTERTAINMENT in this City, on the evening of the fourteenth of February next.

William E. Dodge,	John H. Griscom,
James Harper,	Edmund Hyatt,
Theodore M'Namee,	Joseph Hoxie,
Horace Webster,	Harvey P. Peet,
Anson G. Phelps,	Oliver H. Lee,
Thomas Denny,	C. C. North,
Oliver E. Wood,	Hiram Barney,
David Hoadly,	Edward Corning,
Norman White,	John W. Oliver,
Henry C. Bowen,	F. B. Betts,
Thomas C. Doremus,	W. H. Dikeman,
George D. Phelps,	C. C. Leigh,
A. R. Wetmore,	Mahlon T. Hewit,
	John Marsh.

BOYLSTON CENTRE, Jan. 12, 1856.

WM. E. DODGE, ESQ.:

DEAR SIR:—I received a day or two since, a very kind and complimentary letter of invitation to an entertainment in the city of New-York, on the 14th of February next, signed by yourself and several other gentlemen, for whom I have long entertained a high regard. In accepting your unexpected and flattering invitation, I would gratefully express my deep sense of the honor thus conferred upon me. Personally I should shrink from such a demonstration, but as the advocate, however feeble, of a noble cause, and believing that the enterprise I love will be advanced by the honor thus paid to one of its advocates,

I have the honor to be, with sentiments of true esteem,

Your obedient servant,

JOHN B. GOUGH.

This appropriate entertainment will be given at Niblo's Saloon, corner of Broadway and Prince Street, on Thursday evening, the 14th of February. Tables will be set for 500 ladies and gentlemen. Wm. E. Dodge, Esq., will preside, assisted by several Vice-Presidents.

NEW-YORK CATTLE MARKET.—Jan. 23.

TOTAL RECEIPTS

At all the principal markets.

Beeves	4504	Swine	10,350
Veals	575	Milk Cows	176
Sheep and Lambs	8799		

BEEVES.

The more regular resumption of railroad communication has offered us a much increased supply, and the result is a marked falling off in price. The market has not been so well supplied for the past month, and it was universally expected that still lower prices would have to be accepted before the close of the day. The average quality of the stock was very good, and the higher price to-day is 11c., and this only as a rare occurrence. The weather was just such as promotes business, and the market presented quite a cheerful aspect—much more so for buyers than for sellers. The number of fresh stock in market is 2116 head, and 400 left over from last week, which is the largest we recollect of recording for the month of January for several years. With so large a supply here, we may look for low prices during the next week.

Prices are as follows:

Best quality in market	10½c.
Good retailing quality	9½@10c.
Common	9c.
Inferior	8@8½c.

The following is the number received for the past week:

Allerton's	2665	Browning's	663
O'Brien's	386	Chamberlain's	570
Total			4504
Received last week			3417

VEAL CALVES.

There is scarcely a decent calf in market, and previous prices are readily realized. The demand is good for the season at 5@7¼c. alive, weighed when delivered to the butcher.

Receipts:

Allerton's	452	Browning's	45
O'Brien's	80	Chamberlain's	45
Total			575
Received last week			287

MILK COWS

Good cows are quite scarce and readily disposed of at full prices. Poor cows are not wanted, and farmers had better keep them at home, where they are worth more than they are here. Sales o common to good $32@$65.

Receipts:

Allerton's	33	Browning's	54
O'Brien's	84	Chamberlain's	55
Total			176
Received last week			109

SHEEP AND LAMBS.

The trains have arrived quite regularly, and we have a better supply in market, which has caused prices to recede from the extreme high prices of last week. The quality is middling fair and mostly from this State and New-Jersey.

Receipts:

Allerton's	3356	Browning's	2843
O'Brien's		Chamberlain's	2600
Total			8799
Received last week			5507

The sales of James McCarty at Browning's, for the week ending Jan. 23rd, 1856, were 446 sheep and lambs for $2155 25.

Average per head $4 83

Sales of Samuel McGraw for the same time 366 sheep and lambs for $2601.

Average per head $6 99

SWINE.

The market is abundantly supplied this week, and prices in consequence are much lower. The "grunting" is all on the part of owners, who are very willing to accept 5@5½c. for live hogs and 7½@8c. for dead weight.

REVIEW OF THE MARKET.—Jan. 23.

This Review is written, and our Prices Current 1st corrected weekly, by an experienced man, expressly for this journal, and may be relied upon as correct.

ASHES.—The market closes dull at a decline of 25c. on both kinds. The sales are about 150 bbls. at $6 75@7 for Pots and $7 75@8 for Pearls. Saleratus is firm at 6c. cash.

BEESWAX.—American yellow is more active. Sales of 2,500 lbs., mostly Northern, at 26½c.

CANDLES.—The demand has fallen off. Adamantines of some qualities are in moderate demand at 26@27c., but the Phenix Co., Staten Island, and Seecomb & Dennis brands are selling at higher prices. Sperm are quiet at 33@36c. Mould Tallow continue in fair request at 6@7c.

CHEESE.—Common continues in fair request. Sales at $1 12½. Foreign are quiet; prices nominal.

COAL.—Foreign is in large supply; the inquiry quite light. Liverpool Orrel is dull at $5 75@6 50, 4 mos. Sidney is lower. Sales of 450 (New-York) Chaldrons at about $4 50, 4 mos. These prices we believe are the lowest at which these descriptions of Coal have ever been sold in this market. Anthracite is plenty and in fair demand, with an ample stock. We quote Lehigh at $5 50@6 25, and Peach Orchard at $4 75@5 50, as to size.

COTTON.—The business done this week has been quite fair, chiefly for in transitu lots; and prices, notwithstanding the unfavorable advices per America have gradually hardened and may be written ⅛c. higher generally, and ¼c. on all descriptions. Middling—the sales for the week we estimate at 10,000 bales, including in transitu parcels. The export for the week ending Jan. 18, was 3,663 bales, of which 3,176 were for Great Britain. While at the South the late heavy rains have much retarded business and prevented more extensive receipts, yet it has raised the Southern rivers—the Mississippi being now near high water mark at New-Orleans—so that larger receipts than at any former time are looked for the next two months. Our quotations are as follows:

NEW-YORK CLASSIFICATION.

	Uplands.	Florida.	Mobile.	N. O. & Tex.
Ordinary	8¾	9¼	9¼	9¾
Middling	9¾	9¾	9¾	9¾
Middling Fair	9¾	9¾	10¼	10¼
Fair	10	10	10¾	11¼

COFFEE.—There has been a good business done in Java. Over 11,000 mats have changed hands at our quotations. In Rio a moderate demand has prevailed, and full prices been realized. All other kinds have been quiet, but firm. Sales of 4,000 bags Rio at 10¾@12¾c., and 1,000 bags various kinds at our quoted rates.

FLOUR AND MEAL.—The firmness in the low grades of State and Western Flour, noticed at the date of our last, has continued, and the demand has improved for the local and Eastern trade, and since the arrival of the America a good inquiry has prevailed for export for all descriptions. The better brands have sold more freely for shipment, which is a new feature in the trade, and with very light arrivals and continued cold weather holders have evinced less inclination to sell, anticipating better prices by the next steamer from Europe, as the closing features of the Liverpool and London markets were more favorable, as advised by the America, and the advises from the Continent were promising for the future. By the same steamer large orders came to hand from Constantinople, mainly for good Flour. The stock of Flour in the interior is quite large, and should prices improve materially, the receipts by railway would doubtless be large. There has been some inquiry for "State" for filling contracts which mature to the extent of 30,000 bbs. the last half of this month. Western brands have been sparingly offered, and these have advanced more rapidly than other kinds. Extra Genessee has sold freely for consumption. The advance since our last 12½c. ₽ bbl. on State brands, 18@25c. ₽ bbl. on Western—the latter being the most sought after. Very little has been done for future delivery. There are sellers of "State" for February at $8 50, while buyers offer $8. In Canadian Flour we have have had a better business; the consumptive and shipping inquiry has improved, and with a light arrival and a reduced stock, the market has an upward tendency. Prices have advanced 25@37½c. ₽ bbl. since our last. Southern Flour has been in most animated request for export and the trade, and with light arrivals holders have had a most decided advantage until the close, when a slight abatement was submitted to. The better grades have been sought after, in part for Constantinople. The local trade have purchased more freely of the medium grades. The advance for the week is 25@37½c. ₽ bbl.—closing tame. Rye Flour has sold less freely; the demand has been mainly for the city trade. Good superfine is not plenty. Prices are without variation. Corn meal has been in fair demand for home use at $4 for July. Buckwheat Flour is less plenty and is firm, with a good inquiry at $2 50@2 75 ₽ 100 lbs.

FISH.—Dry Cod have been in fair demand, and numerous lots have changed hands to dealers at full prices. St. Georges are out of market; a small lot lately sold at $4 50, which is considered extravagantly high. No more are expected until the catch is brought in next March. Mackerel are firm but quiet; pickled Herrings are scarce and higher; Box Herring are unchanged.

FRUITS.—Raisins were quite active at the opening of the market, but lately became dull; prices have been sustained. Sales of 8000 Boxes wholes, halves, and quarters at our quotations. Oranges have been dull and are lower. Sales of 800 bbls. Havana at $7 25@8 00; 10,000 Jamaica, also 40,000 St. Bless Cocoanuts. 1000 boxes Lemons, at $1 75 per box. 2000 Boxes Palermo Oranges at $1 69¾@1 75. Apples are dull and lower. Western as they now command $1 78 ₽ bbl. Dried fruits are quiet and lower. Sales at 5c. for Apples; 11@13c. for Peaches; and 14@14¾c. for Plums.

GRAIN.—The demand for wheat has been fair, and choice Red has improved, while White has been difficult of sale, and has been disposed of at much lower figures; which, however, cannot be regarded as a fair expression of the market. The arrivals are moderate, as all the Western and most of the Southern rivers are closed by ice. Strong holders have not been disposed to sell. The late orders from Europe have been mainly for Red wheat, of which our stock mainly consists. The private intelligence from Europe since our last is favorable. The opinion is expressed that prices had touched bottom, at least for the present. Prices of Red may be quoted 2@3c. better; and White 3@4c. lower, for the week. Rye has been in good demand; the arrivals have been light, and prices have not varied; the stock is small. Barley is quiet at $1 16@1 23. Barley malt slow of sale at $1 40@$1 45. Oats have been in fair demand, and at the close with some shipping inquiry. Prime State may be quoted higher. Sales of Southern 40@42c.; Jersey 43@45c.; state 45@49c.; and Western at 49@51½c. White Beans have declined, and been more saleable at $2 00@2 50 ₽ bushel. Southern Black Eye Peas have declined, and are dull at $2 25 ₽ bag of 2 bushels. Canadian Peas are lower, and are plenty at $1 10@$1 25 ₽ bushel, and Corn has fluctuated slightly; the demand has been fair, and with adverse winds, the arrivals have been small, and prices early in the week improved, but have since declined with less export demand. A fair demand prevails for future delivery at 85@86c. for July. Yellow for March and April—Old is plenty at 91@93c.

HOPS.—New have been moderately active during the past week, and we have little or no change to notice in prices. The inquiry has been chiefly for home consumption, though at the close there was some sold to go West. The sales for the week are about 400 bales, at 6@9c. for Eastern, and 7@10c. for Western, as to quality. Old continued dull and nominal. Last sales at 5@6c.

HIDES.—The market is gradually losing its firmness, as the arrivals are larger, but much of which were sold previously. The stock is about 60,000 all kinds, against 70,000 same time last year. Sales of 20,000 dry and dry salted Bahia at 18@20c.; 3000 Augustura 90 lbs., at 26½c., 6 and 8 months; 1000 Buenos Ayres, 21¾ lbs., at 26c.; 1500 Southern, 16@18 lbs. at 16c., cash; and 700 heavy Ox Slaughter, for Liverpool, at 9c. cash.

INDIA.—A moderate business has transpired in Scotch Pig at $32 50@34, 6 mos. The latter price for small lots from yard.

LEATHER.—The stock is small, and the assortments are about that of last year this time, which certainly will have an important bearing upon future prices. The demand is fair at 24½@25½c. for prime Buenos Ayres, middle, and 23½@24c. for Augustura do. No change in calf skins.

LEAD.—The market is quiet, but prices are sustained. Sales of 50 tons Spanish at $6 56¼, time and interest.

MOLASSES.—With liberal receipts, the market has declined fully 8c. per gal. on New-Orleans, and is less active at the close, with a downward tendency. Sales of 1500 bbls. at 45@47c. Foreign has continued scarce, and is much wanted. The receipts of New-Orleans have been 800 bbls.

MOSS.—New-Orleans is dull, with a large supply on hand. Last sales at 2@4c. for common, and 5¾@7½ for choice.

NAVAL STORES.—The market is rather quiet for nearly every description. Spirits Turpentine has ruled steady in price. The arrivals are fair. Sales of 450 bbls., closing at 41c. cash. Crude is steady at the decline. The supply is abundant. Sales of 1000 bbls. North Country at $8 00 per 280 lbs. Common Rosin is steady, with sales of 2000 bbls. Wilmington, at $1 50 per 310 lbs., afloat. Medium is dull, while the finer grades are scarce and wanted. Sales of 500 bbls. at $2 75@3 50. Tar is a shade firmer, with sales of 500 bbls. Thick and Rope at $2 50.

OILS.—Quite a movement took place in English Linseed early in the week, which caused an advance of 2c. per gal. Sales of 45,000 gals. at 88@90c., part to go West, and 8000 gals. deliverable at Boston at 95 cash. Crude Whale and Sperm have continued very quiet, but in prices we have no change to note. Winter Bleached Whale is in fair demand at full prices—88c. for small parcels. Lard oil is dull, and prices are drooping. Sales of Western Winter at 90c. cash, and $1 00, 4 mos. Red is also dull at 65c.

PROVISIONS.—The Pork market has been more active since our last. The arrivals have been fair, and at the close the demand abated and prices yielded. The fluctuations have been rapid, sales having been made on Saturday at $17 87½ for Mess, but now $17 is the extreme value. Prime has also varied considerably, and closes tame. The late advices from Europe were favorable for Prime Mess, but the orders are generally limited below its present market value. The small stock here prevents the execution of large orders. Clear is saleable at $19@19 25. Russel Pork is dull and prices nominal. Beef has ruled very uniform. The stock is now large, perhaps the largest ever known, but prices have not declined. The trade have purchased only to meet their immediate wants. Prime Mess is in better request, and is unsettled at $18@23. Beef Hams have declined, and are in fair demand at $12@15. Cut Meats have improved, but do not sell freely at the advance. The stock is ample. Bacon is very scarce, and all offering is taken up freely at 9¾@10¾c., boneless. Middles are much wanted for the French market. Dressed Hogs are less plenty, and in demand at 7¾@7¾c. Lard has sold less freely, and at the close is easier, with more desire to sell at our quotations. Butter is in fair demand at 18@23c. for Ohio and 24c. for State—the latter price for fresh made. Cheese is in large supply, and is dull and heavy at 9@10¾c.

RICE.—There is less activity in the market. Prices continue fully sustained with fair receipts. Sales of 1,000 tcs. at $4 75@5 75, as to quality.

SEEDS.—A better demand has prevailed for clover seed at 12¼@12¾c. Timothy seed is better, and in demand at $3 25@3 87½ ₽ bush. Rough Flax seed is more saleable at $2 15@2 25 ₽ bush. Linseed is not plenty; sales of Calcutta at $2 40.

SUGARS.—Since our last there has been considerable activity in Manilla for refining. Some 57,852 bags, comprising 4 cargoes, part to arrive here and part at Boston, and thence to go to Baltimore at 7@7¼c. The trade and out-of-town buyers have also come forward moderately, and some 15,000 hhds. and 4,000 boxes Havana have been taken—the latter chiefly for refining, the former mostly to the trade and for Baltimore. Prices of all kinds have been fully supported, and no signs of any immediate falling off can be looked for. Refined Sugars are quiet but firm, and some of our largest houses have stopped working for the reason that it is much cheaper to no nothing than to—with no margin left for profit—manufacture at present extravagant rates of the raw material, thus with no demand securing a stock which it is very dangerous to hold. The stock of raw on hand is estimated at 4,000 hhds. all kinds, and 4,000 boxes Havana.

TOBACCO.—The market has been less active for Kentucky, as except for a few arrivals from New-Orleans, our stock is fine in first hands. Prices have retained their buoyancy. Sales of 200 hhds. at 8@14c. Foreign has been in moderate demand at former rates. Seedleaf is firm but quiet; manufactured is inactive. Fine cut is in brisk demand and advancing.

TALLOW.—The market is dull and the demand only from Chandlers. Sales of 20,000 lbs. Prime city, at 12¾@13c., cash.

TEAS.—The auction sale this morning was well attended and a fair spirit manifested. The prices realised on all kinds were not quotable different from the previous sale, except that nearly all of this catalogue was sold, while of the other most was withdrawn. The offering contained New Greens, the first offered this season. At private sale the demand is light, as is also the stock of Greens, Blacks are plenty and the accumulating supply presents activity.

WOOL.—The market is assuming a firmer tone, and we note a much better inquiry for nearly every description. The stock is short for the season, which tends to strengthen holders in their views. Sales of 80,000 lbs Fleece at 33@46c. for common to fine; pulled is in fair demand and the stock is diminishing; sales of 20,000 lbs at 34½@35c. for super. and 39c. for extra. Foreign is well held; the stock is small, and the major part of it undesirable qualities.

PRICES CURRENT.

CORRECTED WEDNESDAY, JAN. 23.

Ashes—DUTY: 20 ₽ ct. ad val.

Pot, 1st sort, 100 lbs	6 75	@	6 87
Pearl, 1st sort	7 18	@	7 87

Bark, (Quercr'n)—DUTY: 20 ₽ ct. No. 1, ₽ ton — a — 28

Beeswax—DUTY: 20 ₽ ct. ad v. — a — 28

Ammu. Yel'w, ₽ lb — 36½ a —

Bread—DUTY: 20 ₽ ct. ad val.

Pilot	—	a	6¼
Fine Navy	—	a	5¼
Navy	—	a	5
Pilot, ₽ lb	6½	a	—

Bristles—DUTY: 5 ₽ ct. ad v.

Amn. gray & wh.	45	a	50

Candles—DUTY: 20 ₽ ct.

Mould. Tal. ₽ lb	16	a	17
Sperm	33	a	34
Do. pat. Kings'ds	—	a	45
Do. do. J'd & M'y	—	a	45
Adam'tine, City	26	a	28

Coal—DUTY: 30 ₽ ct. ad val.

Liv. Orr'l ₽ ch'n.	6 00	a	6 50
Sidney	—	a	4 50
Picton	4 00	a	4 50
Anth'e, ₽ 2000 lb.	4 75	a	5 50

Cocoa—DUTY: 10 ₽ ct. ad val.

Marac'o, in bd. lb	—	a	—
Para, in bond	12	a	12½
St. Dom'o, in b'd	8¾	a	9

Coffee—

Ord. white ₽ lb	14	a	14½
Mocha	—	a	15
Brazil	10	a	12½
Laguayra	10	a	13
Java	10	a	12
St. Dom'o, cash	—	a	10½

₽ c. ad v.: Sheathing, FREE.

Domestic Goods:

Sheet'g—DUTY: 20 ₽ ct. ad v.			
Shirt'gs, bld	6	a	8
Do. S. I. do	6	a	8
Shetgshr. 4-4	7	a	8
Shtgshr. 5-4	10	a	12
Do. bl. 4-4	8½	a	14
Do. bl. 5-4	12	a	16
Calicoes, blue	8	a	9½
Calicoes, fancy	7	a	9½
Br. Dr. Suff. Co.	7¾	a	—
Kent. Jeans	12½	a	25
Satinets	25	a	50
Checks, 4-4	7	a	15
Cot. Os. No. 1	8	a	8¾
Cot. Os. No. 2	9¼	a	10
Cot. Bats	7	a	10
Cot. Yn. 5@12 ₽ lb	14	a	16
Cot. Yn. 14@20	15	a	17
Cot. Yn. 20 & up	20	a	21

Drugs and Dyes:

Alcohol, ₽ gal	78	a	84
Alum	2½	a	—
Antimony, cr'e	—	a	—
Do. Reg. cr	16	a	16½
Ginseng, (cash.)	32½	a	35

Feathers—DUTY: 25 ₽ ct.

L. Geese, pri. ₽ lb	44	a	46
Southern	—	a	—

Fish—DUTY: 20 ₽ ct. ad val.

Dry Cod, ₽ cwt	4 12½	a	4 25
Dry Scale	2 25	a	2 50
Pick'd Cod, ₽ bbl	4 00	a	4 50
Mackerel, No. 1	21 00	a	28 00
Mass., new	—	a	—
Mack. No. 1, Hal	15	a	16
Mack. No. 2, M. n	7 25	a	7 75
Mack. No. 2, Hal	—	a	—
Mackerel, No. 3	5	a	5 25
Mackerel, No. 4	4 50	a	4 75
Salmon, Pic. No. 1	21 00	a	21 50
Salm. Pic. ₽ tce	28 00	a	—
Shad, Conn., No. ₽ bf. bbl	—	a	10 25
Shd, Cons. 2	—	a	9 25
Shd, Sout. ₽ bbl	—	a	—
Herring, Pick'd	3 75	a	4 75